DOCUMENT RESUME

ED 401 739 FL 024 229

TITLE	[Language Manual II: Sesotho].
INSTITUTION	Peace Corps (Lesotho).
PUB DATE	[96]
NOTE	123p.; Contains some lines with missing type.
PUB TYPE	Guides - Classroom Use - Instructional Materials (For Learner) (051)
LANGUAGE	English; Sesotho
EDRS PRICE	MF01/PC05 Plus Postage.
DESCRIPTORS	African Languages; Articulation (Speech); *Bantu Languages; Conversational Language Courses; Cultural Education; Daily Living Skills; Dialogs (Language); Foreign Countries; *Grammar; Interpersonal Communication; Language Patterns; Language Rhythm; Phonology; Second Language Instruction; Second Language Learning; Sentence Structure; *Sociocultural Patterns; Tone Languages; Uncommonly Taught Languages; *Volunteer Training
IDENTIFIERS	Africa; *Lesotho; *Peace Corps; *Sesotho

ABSTRACT

This instructional guide for Sesotho (spoken in several areas of Africa by about 6 million people) is designed for the training of Peace Corps volunteers in Africa. The first two chapters outline Sesotho phonology (phonetics, articulation, and speech sounds and patterns not present in English) and tone and length, grammatical structure (class and concord system), and sentence structure. Subsequent chapters are 21 thematic or topical instructional units consisting of brief dialogues with English translation, cultural and grammar notes, and exercises. Unit topics are daily living skills, daily activities, and common interpersonal interactions, including: greetings; introductions; location and directions; time; family; celebration; giving and receiving assistance; shopping; health; description; getting and giving information; explaining; conflict; expressing wishes and intentions; idioms; and proverbs. (MSE)

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ED 401 739

PEACE CORPS

LESOTHO

LANGUAGE MANUAL

II

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A BRIEF NOTE ABOUT SESOTHO

Sotho and Nguni are the two major Bantu language clusters of South Africa. The main languages that constitute the Sotho group are Sesotho, Sepedi and Setswana. Sesotho is spoken mainly in the Vaal complex, the North-Eastern Cape, portions of the Free State, Qwaqwa and Lesotho. It is spoken by approximately six million people.

There is a view that the home of Sesotho is Lesotho. What this means is that the best Sesotho speakers are to be found in the Mountain Kingdom. The reason often advanced is that there is very little contact between Lesotho Sesotho and other Bantu languages. As would be expected, the situation is changing. Walking down Kingsway in Maseru, one does hear township Zulu spoken here and there. Township Zulu is non-standard Zulu often spoken in urban areas especially in the Transvaal. There are two (maybe more) possible explanations for the peaceful infiltration of Zulu into Lesotho. Thousands of Basotho men work in the mines in South Africa. In the Witwatersrand the dominant language is Zulu. It follows then, that some of the migrant workers from Lesotho end up speaking some form of Zulu which they take along into their country. After all it is no claim to say that Basotho in general are not often inhibited by obstacles found in the process of learning a second or third language. The situation is somewhat different among the Nguni. Refugees make their contribution as well. Those of them who grew up in the townships (especially Soweto and the East Rand) often speak the non-standard Zulu we referred to earlier. Those of them who grew up in Natal and Zululand will, we assume, speak Zulu proper. Nonetheless, if one moves out of the capital of Lesotho and into the villages like Thaba-Bosiu or Thabana-Morena, one hears very good Sesotho spoken. The linguistic situation is quite different at Quthing, Qacha's Nek, Mohale's Hoek and Mokhotlong where there is a very strong Nguni influence.

Qwaqwa, a Homeland for the Sotho in South Africa is another interesting area. There is a lot of very good Sesotho spoken in this place even among the young. There are traces of Nguni though. Editing Sesotho manuscripts for publishers enables one to see how much of Nguni has found its way into Sesotho even

here. All of this is a pointer to one fact: there is no pure language. However, people in rural Lesotho still speak what we consider to be standard Sesotho which many in the cities strive for. The language we describe in subsequent chapters of this work is a sample of the Sesotho spoken in the areas we singled out earlier.

The orthographies of Southern Bantu languages have not been standardized yet. The biggest divergence between the different orthographies lies in the word-division. "In reducing the different Bantu tongues to writing the early missionaries divided up the words according to a disjunctive method" (see Doke 1967, pp 45-46). The orthographies of Zulu and Xhosa have been revised to a conjunctive writing. As far as Sesotho is concerned there are problems. There is disagreement among Bantuists on whether Sesotho should be written conjunctively or disjunctively. The view that favours conjunctive writing argues that disjunctive writing is not a Bantu conception (cf Doke 1967). The argument goes on that since Sesotho is a Bantu language it must be written conjunctively. The opposite view is that even though Sesotho is a Bantu language, it is a distinct language in its own right. It must not be written conjunctively simply because the Nguni languages are written that way. This is the present position about Sesotho orthography.

As early as 1958 E B van Wyk had made investigations of the existing approaches to the problem of word division in the Bantu languages. His findings were that the disjunctive method of word division employed by the early missionaries constituted an unacceptable extreme, and that the conjunctive method advocated by Doke and Ziervogel, was a reaction that went to the other extreme. Van Wyk ended up with a compromise between disjunctivism and conjunctivism which he called a semi-conjunctive approach. There is some reluctance among scholars, especially those of us who are mother-tongue speakers of African Languages, to change what has been in force traditionally even when we are aware that tradition is not always correct.

CHAPTER I

THE SPEECH SOUNDS OF SESOTHO

One of the greatest phoneticians of our time, J D O'Connor, says the sounds of speech are all around us. We use them, we hear them, we enjoy and suffer from them, and in general we know remarkably little about them (O'Connor 1982, p7).

It is only true that we know very little about speech sounds of our language in particular and about speech sounds of languages of the world in general. We wish to acknowledge that we have relied heavily on published literature in writing this chapter.

PHONETICS

Phonetics is the branch of linguistics which studies the sounds of language. It is concerned with describing the speech sounds that occur in the languages of the world. The job of the phonetician is therefore to describe, classify and analyse speech sounds. Existing classifications (IPA) and descriptions (Cardinal Vowels) are European oriented; and this is a set-back. We hope that future research will overcome these problems.

Phonetics can be studied from three points of view:

i. from the speaker's point of view, i.e. how speech sounds are produced;
ii. from the listener's point of view, i.e. how speech sounds are perceived and
iii. from a strictly physical point of view - how speech sounds are transmitted.

We can see from these remarks that phonetics has three main branches:

i. ARTICULATORY PHONETICS
ii. AUDITORY PHONETICS
iii. ACOUSTIC PHONETICS

This chapter concerns itself with articulatory phonetics only.

ARTICULATORY PHONETICS

The physiological structures which we use to produce speech sounds are called speech organs. We use the term 'speech organs' because in the

evolution of man these organs have acquired a secondary function in the production of speech sounds.

THE ORGANS OF SPEECH

When a speech sound is articulated one makes use of speech organs to form such a sound. These organs include the following:

(a) The Lungs

In the production of nearly all speech sounds the basic source of power is the lungs which serve as a pair of bellows. The lungs produce the air current essential for the articulation of speech sounds. Air from the lungs goes up the windpipe (trachea) and into the larynx at which point it must pass between two small muscular folds called the vocal cords.

(b) The Vocal Cords/Bands

The vocal bands are small muscular folds situated in the larynx. These folds may be opened and the opening between them is called the glottis. If the vocal cords are apart, as they normally are when we breathe, the air from the lungs will have a relatively free passage into the pharynx and the mouth. But, if the vocal cords are brought together so that there is only a narrow passage between them, the pressure of the airstream from the lungs will cause them to vibrate. Sounds produced when the vocal cords are vibrating are said to be voiced, as opposed to those produced when the vocal cords are apart. The latter sounds are said to be voiceless.

(c) The Pharynx

This is the cavity situated above the larynx. The air passages above the larynx are called vocal tracts. These vocal tracts are further divided into the oral tract and the nasal tract. The parts of the oral tract that can be used to form speech sounds are called articulates.

(d) The Velum

The velum is situated at the back of the mouth. It is a muscular flap that can be raised to press against the back wall of the pharynx and shut off the nasal tract, preventing air from going out through the nose. This action which separates the nasal tract from the oral tract is called velic closure.

(e) The Palate

The palate is the roof of the mouth. For phonetic purposes the palate is divided into the hard palate and the soft palate. The hard palate is the front part of the roof of the mouth formed by a bony structure. The soft palate is the velum which we have referred to.

(f) The Alveolar Ridge

Just behind the upper teeth is a small hard convex part that one can feel with the tip of the tongue. This is the alveolar ridge.

(g) The Tongue

The tongue is the most important organ of speech. O'Connor says it is the organ of speech par excellence. For phonetic purposes specific names are used for different parts of the tongue. The tip and blade of the tongue are the most mobile parts. Behind the blade is what is technically called the front of the tongue. It is actually the forward part of the body of the tongue, and lies underneath the hard palate when the tongue is at rest. The remainder of the tongue may be divided into the centre, which is partly beneath the soft palate; the back, which is beneath the soft palate, and the root, which is opposite the back wall of the pharynx.

The organs of speech just discussed give rise to PLACES OF ARTICULATION named after the said organs. We shall refer to these places of articulation later in the chapter.

SESOTHO SPEECH SOUNDS

In Sesotho, two main types of speech sounds are differentiated namely, VOWELS and CONSONANTS. In addition, there are speech sounds on the border-line between vowels and consonants. These vocalic consonants are called semi-vowels or approximants.

VOWELS

Vowels are frequently described within the so-called vowel quadilateral, which is a schematic representation of the oral cavity with the lips on the left hand side. There are seven basic vowels in Sesotho. The four mid-vowels can be raised to higher tone key positions on the vowel chart

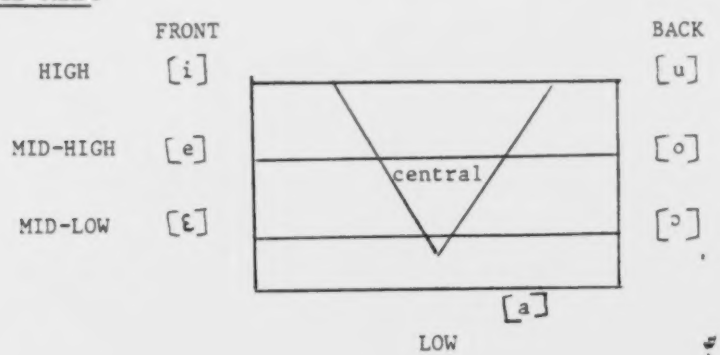
during vowel assimilation. The process results in eleven vowel phones for Sesotho.

Sesotho vowels are always voiced and in their articulation there is no obstruction of the air current. The differences between vowels therefore, are those of quality caused by the change in the position of the tongue, as well as by the shape of the lips.

The terms FRONT, BACK, LOW, HIGH and MID are employed in the description of vowel speech sounds. In some phonetic descriptions one may find the terms CLOSE and OPEN corresponding to HIGH and LOW. For instance, Ladefoged uses different terms from those that O'Connor uses to describe the same tongue positions.

We now move on to describe the seven basic Sesotho vowels. But before we do so let us first sound this warning which we adapted from Ladefoged: It is difficult to give a meaningful answer to requests to describe the tongue position of a vowel in one's own speech. It is quite easy for a book to build up a set of terms that are not really descriptive but are in fact only labels (emphasis my own). It is important for us to remember that the terms we are using are simply labels that describe how vowels sound in relation to one another. They are not absolute descriptions of the position of the body of the tongue. Part of the problem in describing vowels is that there are no distinct boundaries between one type of vowel and another. When talking about consonants the categories are much more distinct (Ladefoged 1975, p66).

VOWEL CHART



i [i] : The [i] of Sesotho is a high, front vowel pronounced with lips spread. In another phonetic description the same [i] would be described as a close, front, unrounded vowel:

e.g. moruti
lelimo
pina

e [e] : The [e] is a mid-high front vowel pronounced with lips spread:

e.g. poone
tsela

e [ɛ] : Sesotho [ɛ] is a mid-low front vowel pronounced with lips spread:

e.g. tsebe
pere

a [a]: There is only one [a] in Sesotho - the low, central one pronounced with the lips in a neutral position:

e.g. bana
masaka

o [ɔ] : Sesotho [ɔ] is a mid-low back vowel pronounced with rounded lips:

e.g. boko
boya

o [o]: The [o] is a mid-high back vowel pronounced with rounded lips:

e.g. toka
noka

u [u]: Sesotho [u] is a high, back vowel pronounced with rounded lips:

e.g. buka
tuku

Some phonetic descriptions tend to describe vowels of particular languages by comparing them with the CARDINAL VOWELS. We have not done so here for the simple reason that if Daniel Jones were Turkish and not English, for example, the position about CARDINAL VOWELS would be different.

CONSONANTS

Consonants, unlike vowels, are not always accompanied by voice in their articulation. It follows then, that some consonants are voiced while others are voiceless. The state of the GLOTTIS during articulation determines whether a consonant is voiced or voiceless (cf. earlier section on VOCAL CORDS). Consonant articulation can be accomplished in several ways. There may be a complete or partial obstruction of the air current. "The articulators may completely close off the oral tract for an instant or a relatively long period, they may narrow the space considerably, or they may simply modify the shape of the tract by approaching each other" (Ladefoged 1975, p8). Let it suffice to mention here that there are two types of articulators namely, PASSIVE and ACTIVE articulators. The alveolar ridge is an example of a passive articulator while the tongue is an active one.

Segments are described in terms of a 3-TERM LABEL, VPM. In the 3-term label proper, V stands for VOICE which we have referred to already. The remaining two terms represent PLACE and MANNER of articulation. Place of articulation is one of the main parameters used in the phonetic classification of speech sounds. It refers to where, in the vocal apparatus, a sound is produced. Manner of articulation (another main parameter) refers to the articulatory process used in a sound's production. The distinction between consonant and vowel is usually made in terms of manner of articulation. In the sections that follow we look at the different places of articulation and then the various modes of air release in consonant production.

PLACES OF ARTICULATION

Places of articulation for Sesotho include the following:

(a) Bilabial

A bilabial sound is made with two lips coming together. Bilabial consonants for Sesotho are [p̀], [pʼ], [b], [m], and the approximant [w]

(b) Labiodental

To produce labiodentals, most people raise the lower lip until it touches the upper front teeth. The two articulators involved are the lower lip and the upper front teeth. Sesotho has one labiodental consonant - [f]

(c) Alveolar

Some people use the tip of the tongue and the alveolar ridge while others use the blade of the tongue and the alveolar ridge to form alveolar speech sounds. So, there are two possibilities. Phoneticians like Ladefoged advise that one should try both ways. The class of alveolar speech sounds is quite populated in Sesotho and it includes the following: [t'], th [t͡ʰ], tl [t͡ɬ'] ,tlh [t͡ɬʰ], [d], [ts'] ,tš [tsʰ], [r], [s], hl [ɬ], [l], [n]

(d) Post-Alveolar

This place of articulation is referred variously as prepalatal, palato-alveolar or post-alveolar. The two articulators involved are the blade of the tongue and the back of the alveolar ridge. Members here are [c͡ç], [cʰ], [c͡ɟ], tj [tʃ'] ,ch [tʃʰ], j [dʒ] ,sh [ʃ]

(e) Palatal

The articulators involved are the front of the tongue and the hard palate. The front of the tongue is raised towards the hard palate. The true palatals we have in sesotho are the ny [ɲ] and the approximant y [j]

(f) Labio-Prepalatal

The two lips first come together and then the blade of the tongue is raised towards the back of the alveolar ridge. For Sesotho there are three consonants in this group: pj [pʃ], psh [pʃʰ], bj [bʒ]

(g) Velar

Here the back of the tongue and the soft palate come together. The back of the tongue is raised so that it touches the velum. The sounds produced are [k'] kh [kxʰ], ny [ɲ]

h) Glottal

The only glottal consonant we have in Sesotho is the breathed [h]

MANNER OF ARTICULATION

(a) Stops

If the flow of the air current is stopped at a point of closure, the result is a stop consonant. Stops are characterized by a complete closure of the articulators involved. There are two possible types of stop - nasal stops and oral stops. [p'] and [b] are examples of oral stops

(b) Affricates

Affricates are sounds made when the air-pressure behind a complete closure in the vocal tract is gradually released. The initial release produces a plosive, but the separation which follows is

sufficiently slow to produce audible friction. Put differently we may say a combination of a stop immediately followed by a fricative is called an affricate. These include [ts'], [tsʰ] , [tʃ] , [tʃʰ] [dʒ], [kxʰ] , [tɬ] , [tɬʰ]

(c) Fricatives

A fricative sound is made when two organs (two articulators) come so close together that the air moving between them produces audible friction. There is no complete closure between the organs: there is simply a narrowing or stricture. Sesotho has the following fricative consonants: [f] , [s] , [ʃ] , [h] , [ɬ]
Sounds with a more obvious hiss like [s] and [ʃ] are called sibilants.

(d) Plosives

When these sounds are made a complete closure in the vocal tract is suddenly released; the air pressure which has built up behind the closure rushes out with an explosive sound. The sounds are [pʰ], [tʰ] , [d]

(e) Ejectives

Ejectives are a series of sounds produced by compressing the air while the glottis is closed and then releasing it. Common ejectives in Sesotho are [p'] , [t'] , [k'] . The [p'] and [t'] are always contrasted with their aspirated counterparts [pʰ] and [tʰ] . The diacritic mark [ʰ] is used by phoneticians to mark aspiration.

(f) Trills

A trill is any sound made by the rapid tapping of one organ of articulation against another. The true Sesotho trill is the alveolar [r] . There is also the uvular trill [R] which seems to have its roots in French.

(g) Clicks

Clicks are stops produced with an ingressive velaric airstream mechanism. The Sesotho click is made with the tongue touching the back part of the alveolar ridge. It is represented phonetically as [ǃ]. In addition to this one Sesotho also has the aspirated [ǃʰ] and the nasalized [ǃ̃]

(h) Laterals

When a lateral sound is formed, air escapes around one or both sides of a closure made in the mouth. Lateral sounds in Sesotho include [l] , [ɬ] , [tɬ'] , [tɬʰ]

(i) Approximants

The term is based on the articulations involved. Articulators approach one another but the degree of narrowing involved does not produce audible friction. There are two approximants in Sesotho [w] and [j]

We could not, in the space of a chapter such as this one, discuss (i) the types of airstream mechanisms involved in the production of individual speech sounds, and (ii) the direction of the airstream. We wish to indicate though, that a complete description of any Sesotho consonant should include the following seven specifications:

(a) the type of airstream mechanism;
(b) direction of airstream;
(c) state of the glottis;
(d) airpassage, i.e. whether a sound is central or lateral;
(e) position of the velum;
(f) place of articulation;
(g) manner of articulation.

Let us take [b] to illustrate a complete specification for a consonant:
[b] is (a) pulmonic, (b) egressive, (c) voiced, (d) central, (e) oral, (f) bilabial, (g) stop.

In sum then, we have tried to explain phonetics and what it aims to investigate. We have explained the organs of speech but implied their use in speech production. We presented labels often employed in the description of the various places and modes of articulation.

What we have not attempted in this chapter is a description of individual consonant speech sounds found in Sesotho; and the types of airstream mechanisms involved in the production of such speech sounds.

A NOTE ON SESOTHO SPEECH SOUNDS FOREIGN TO ENGLISH

The following speech sounds are part of the sound system of Sesotho:
tl, tlh, ts, tš, hl, tj, q, qh, nq, pj, psh, bj, kh, ny
We shall take two of these sounds and try to explain how they are produced:
hl [ɬ]
This is a lateral sound because air escapes through the side of the mouth. To produce this sound, the tip of the tongue is pressed against the alveolar ridge (the hard ridge above the upper teeth). As a result of this, air from the lungs is prevented from escaping through the centre of the mouth.

The only possible route is for this air to escape through the side of the mouth. A further "tip" (advice) in an attempt to learn to produce this sound is to press the tip of the tongue against the alveolar ridge, take in air through the mouth and push it (air) out without moving the tongue. As soon as you master this, you will not have problems with tl and tlh.

ɢʟʘ]

This is the only click sound we have in Sesotho. It has its aspirated and nasalized counterparts. The Sesotho click is made with the tip of the tongue touching the back part of the alveolar ridge. The next step is to pull the tongue backwards while setting air in motion by sucking it in through the mouth. We do not use lung air in the production of this speech sound.

ASPIRATION

This is a term used for the audible breath which may accompany a sound's articulation as when plosive consonants are released. It is usually symbolized in Phonetics by a small raised [ʰ] following the main symbol We find aspiration in words like /pin/[pʰɪn], /take/[tʰeɪk], /keep/ [kʰi:p] in English. However as soon as the sibilant /s/ precedes the plosives as in [spɪn] , [steɪk] , [skɪp] , the aspiration is lost completely. An important point has to be made though that aspiration is not semantic in English. In Sesotho the opposite is the case: aspiration is used to signal differences in meaning between words:

Examples: ditaba (news)
dithaba (mountains)
peta (chest)
pheta (repeat)

CHAPTER II

TONE AND LENGTH

TONE

Tone is a term used to refer to the distinctive pitch level of a syllable. It can also refer to the musical modulation of the voice in speech. Sesotho, like many other languages of Africa, is a tone language. A tone language is one that makes a particular use of pitch as an element of speech. In Sesotho tone is used in two particular ways. First, we use tone to signal differences in meaning between words which are written alike. Several conventions or diarcritic marks can be used to represent different tonal values or tonemes. However, we will use only two tonemes which contrast with each other. They are high (H) and low (L) tone. The varieties of raised, lowered, level or falling will be regarded as non-significant for our purposes. A high toneme is marked by an acute accent /´/ placed above the vowel of the syllable, and a low toneme is marked by a grave accent /`/ (Guma 1971, p26). Any syllable in any given word is pronounced with its appropriate high or low toneme.

Examples: lèbálà (plane/cleared piece of ground)
lèbàlà (forget)
nyétsé (married: male)
nyètsè (defecated)

Secondly, tone is used in Sesotho to show grammatical relationships. In copulative constructions, the high-toned copulative prefix /ké/ is comtrasted with the low-toned subject prefix /kè/.

Examples: ké morena (he is a chief)
kè morena (I am a chief)

There are many more instances we could dwell on if we had space. We should mention though that tonal study is a very fertile research area in Sesotho.

LENGTH

Length refers to the relative durations of sounds and syllables when they are linguistically contrastive. For instance, English has short and long vowels as in /sit/ and /seat/. The vowel in /sit/ is the short /I/ while the vowel in /seat/ is the long /i:/. Sesotho does not have long and short

sounds. It is precisely for this reason that Basotho pupils will use the same vowel for /I/ and /i:/. Sesotho, like many other Southern African languages, uses what Cole calls penultimate length. Penultimate length refers to the lengthening of the syllable before the last one in poly-syllabic words:

Examples: ba:na, tsama:ea, nta:te, m:me.

It is clear from these examples that full length is indicated by /:/ after the lengthened syllable. . Furthermore, there is prolonged length which occurs in emotional or dramatic speech. This kind of length can be both ultimate and penultimate:

Examples: Thaba e::la (yonder mountain)
Thaba ela:: (yonder mountain)

The difference is idiolectal between the examples just cited. More examples include: i. Oa e:ta (he travels)
ii. Oa e::ta (he travels a lot)
iii. Oa eta:: (he travels a lot)

We wish to make a final point which might interest teachers of English as a second language. The penultimate length we have just talked about tends to intrude when Basotho pupils learn English. It is not surprising therefore to hear utterances like i. I am comi:ng
ii. I will thre:sh you

LINGUISTIC STRUCTURE OF SESOTHO

As in all Southern Bantu languages the structure of Sesotho is based on two principles, namely: i. the system of noun classes
ii. the system of concords

THE SYSTEM OF NOUN CLASSES

Noun is a word category that identifies people, places, objects, actions, qualities and ideas. In grammatical terms we speak of nouns placed into classes. For instance the following words indicate people, objects or qualities, i.e. nouns:

motho (person) batho (persons)
lejoe (stone) majoe (stones)
bohlale (wisdom)

Looking at the words given above, we are immediately struck by the fact that each word begins with a particular syllable in the singular and that each of these syllables is superseded by another in the plural, hence mo-/ba-; le-/ma-; bo-/ø. Grammatically these syllables are called class prefixes of the noun. The part following the class prefix is called the stem. The stem remains constant while the prefix may change:

Examples: moloi (a witch)
baloi (witches)
boloi (witchcraft)

The classes of Sesotho will now be summarized. The noun classes will be named according to the prefixes themselves. This means that the singular or plural will each constitute a separate class.

Class	Noun class prefix	Nouns
1.	mo-	motho, monna, mosali, Mosotho
2.	ba-	batho, banna, basali, Basotho
1a.	ø	ntate, 'me, ausi, abuti
2a.	bo-	bo-ntate, bo-'me - bo-ausi, bo-abuti
3.	mo-	motse, molomo, mohatla, 'mele
4.	me-	metse, melomo, mehatla, 'mele
5.	le-	letetema, lenepa, leburu, lepiskopo, letsatsi, lekhooa
6.	ma-	maburu, mapiskopo, matsatsi, makhooa
7.	se-	serope, senana, senyofu, sehoahoarela
8.	li-	lirope, linana, linyofu, lihoahoarela
9.	n-	nta, ntoa, ntsu, ntho, nku, nko
10.	lin-	linta, lintoa, lintsa, lintho, linku, linko
14.	bo-	bohlale, bohali, bosiu, bohobe, boliba
15.	ho-	hoitseka, hoitsosa, hotlolela, hoqetela
*16.	fa-	fatse
*17.	ho-	holimo, hole
*18.	mo-	morao, mose, motseo

(For more details on this section see Guma 1971 pp41-67.)

*locative classes

Classes 11, 12, 13 are missing from the table above because they are foreign to Sesotho.

THE SYSTEM OF CONCORDS

The importance of the class prefixes does not lie mainly in the fact that they indicate the classes to which the nouns belong, but rather in the fact that they are employed in linking the noun to other parts of the sentence by means of a concord derived from a class prefix. In English one says The woman loves the boy. The same sentence would read The woman *she* loves the boy. The "she" so used is derived from the class prefix for the noun "woman." It is very important to remember this phenomenon because the whole of the sentence structure of Sesotho rests on it. In grammatical terms that part which expresses "she" is called the concord and the system, the system of concords. There are different concords for each class and each is derived from the class prefix concerned. To illustrate, we take the sentence given above:

Mosali o rata moshanyana

In this example Mosali is brought into concordial agreement with the verb rata by means of the concord o which is derived from the class prefix mo- for the noun mosali.

The different concords used in Sesotho are fully tabulated in the appendix. Below is a table of class concords and the noun class prefixes from which they are derived:

Class	Class prefix	Class concord
1.	mo-	o
2.	ba-	ba
1a.	ø	o
2a.	bo-	ba
3.	mo-	o
4.	me-	e
5.	le-	le
6.	ma-	a
7.	se-	se
8.	li-	li
9.	n-	e
10.	lin-	li
14.	bo-	bo
15.	ho-	ho

The class concords in the table above are class-bound. This means that a noun from Class 1 can only be used with a concord from the same class.

THE SESOTHO SENTENCE

The examination of the way separate words can be combined into larger units is called syntax. Syntax is concerned with sentence formation and the function and relationship of words in such sentences. The units employed in a sentence are related to one another according to definite rules in a language system. The structure of the sentence in Sesotho depends on the noun class prefix since all the concords in a particular sentence will be related to the noun class prefix. We have already seen that the noun is brought into concordial agreement with the rest of the sentence by means of a concord.

Examples: i. Ntja e shoele (the dog is dead)
ii. Bana ba lapile (the children are hungry)

In these two examples e and ba are subject concords. Subject concords link the subject or noun phrase with the predicate or verb phrase.

The usual neutral, unmarked order in a Sesotho sentence is subject, verb and object (SVO). However both the subject and the object can take additional extentions and the predicate (VP) can be enlarged:

Examples: i. Banna ba thusa basali (men help women)
ii. Banna ba Basotho ba khothetseng ba thusa basali ba sebetsang ka thata (energetic Basotho men help women who work very hard)

The basic sentential order of a given sentence can be changed into various patterns depending on which part of the sentence we wish to emphasize:

Examples: i. Teko eo re e ngolang kajeno e bonolo haholo (the test we are writing today is very easy)
i(a) E bonolo haholo teko eo re e ngolang kajeno
i(b) Eo re e ngolang kajeno e bonolo haholo teko
i(c) Kajeno e bonolo haholo teko eo re e ngolang

Word order alone cannot give a sentence complete meaning. There must be semantic compatibility between the different words used in any given sentence.

Example: Botsoa bo bosoeu bo laela hantle (white laziness instructs well)

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There is no meaning in the group of words given above because the words are semantically incompatible. Although the adjective soeu is used with the noun botsoa in the correct order, they make no sense because they are selectionally restricted from co-ocurring. In the same manner there is no semantic relationship between the topic botswa and the comment laela hantle.

CHAPTER III

UNIT I : GREETINGS FATHER

1. Dialogue

'Mé	:	Lumela ntate	*Mother*	:	*Greetings father*
Ntate	:	Lumela 'mé	*Father*	:	*Greetings mother*
'Mé	:	U phela joang?	*Mother*	:	*How are you?*
Ntate	:	Ke phela hantle Uena u phela joang?	*Father*	:	*I'm fine, and how are you?*
'Mé	:	Ke phela hantle Kea leboha	*Mother*	:	*I'm fine, thank you*

2. Dialogue

'Mé	:	Lumelang bo-ntate	*Mother*	:	*Greetings fathers*
Bo-ntate	:	E, lumela 'mé	*Fathers*	:	*Yes, greetings mother*
'Mé	:	Le phela joang?	*Mother*	:	*How are you?*
Bo-ntate	:	Re phela hantle Uena u phela joang?	*Fathers*	:	*We are fine, and how are you?*
'Mé	:	Ke phela hantle Kea leboha	*Mother*	:	*I'm fine, thank you*

3. Dialogue

Abuti	:	Lumela ausi	*Brother*	:	*Greetings sister*
Ausi	:	E, lumela abuti	*Sister*	:	*Yes, greetings brother*
Abuti	:	U kae?	*Brother*	:	*How are you?*
Ausi	:	Ke teng Uena u kae?	*Sister*	:	*I'm fine, how are you?*
Abuti	:	Ke teng Kea Leboha	*Brother*	:	*I'm fine, thank you*

4. Dialogue

Ausi	:	Koko	*Sister*	:	*Knock-knock*
Bo-abuti	:	Kena	*Brothers*	:	*Come in*
Ausi	:	Lumelang bo-abuti	*Sister*	:	*Greetings brothers*
Bo-abuti	:	E, lumela ausi	*Brothers*	:	*Yes, greetings sister*
Ausi	:	Le kae?	*Sister*	:	*How are you?*
Bo-abuti	:	Re teng? Uena u kae?	*Brothers*	:	*We are fine, and how are you?*
Ausi	:	Ke teng Kea Leboha	*Sister*	:	*I'm fine, thank you*

5. Dialogue

'Mé Agnes	:	Khotso ntate	*Mother Agnes*	*: Peace be with you father*
Ntate Mohapi	:	E, khotso 'mé	*Father Mohapi*	*: Yes, peace be with you mothe*
'Mé Agnes	:	Uphela joang ntate?	*Mother Agnes*	*: How are you father?*
Ntate Mohapi	:	Ke phela hantle 'mé Uena u phela joang?	*Father Mohapi*	*: I'm fine mother, and how are you?*
'Mé Agnes	:	Ke phela hantle Kea leboha	*Mother Agnes*	*: I'm fine, thank you*

6. Dialogue

Katleho	:	Khotso Mike	*Katleho*	*: Peace be with you Mike*
Mike	:	E, khotso ausi Katleho	*Mike*	*: Yes, peace be with you sister Katleho*
Katleho	:	U phela joang Mike?	*Katleho*	*: How are you Mike?*
Mike	:	Ke phela hantle ausi Uena u phela joang?	*Mike*	*: I'm fine sister, and how are you?*
Katleho	:	Ke phela hantle Kea Leboha	*Katleho*	*: I'm fine, thank you*
Mike	:	Sala hantle	*Mike*	*: Good-bye*
Katleho	:	Tsamaea hantle	*Katleho*	*: Good-bye*

CULTURAL NOTES

I. Greetings are a key to almost everything among Basotho. We do not only get surprised but somewhat disturbed also if someone simply walks past without saying hallo.

II. We therefore have to use greetings as much as we possible can.

ACTIVITIES

I. Make as many original dialogues as you can.

II. Perform greetings with as many participants as you can.

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UNIT II : WHAT IS YOUR NAME?

1. Dialogue

Ntate	:	Lumela 'mé	*Father : Greetings mother*
'Mé	:	E, lumela ntate	*Mother : Greetings father*
Ntate	:	U kae?	*Father : How are you?*
'Mé	:	Ke teng ntate Uena u kae	*Mother : I'm fine father, and how are you?*
Ntate	:	Ke teng 'mé Kea leboha	*Father : I'm alright mother, thank you*
'Mé	:	Lebitso le hau u mang?	*Mother : What is your name?*
Ntate	:	Lebitso la ka ke Steve	*Father : My name is Steve*
'Mé	:	Fane ea hau u mang?	*Mother : What is your surname?*
Ntate	:	Fane ea ka ke Blake	*Father : My surname is Blake*
'Mé	:	Kea leboha ntate Blake Sala hantle	*Mother : Thank you father Blake, good-bye*
Ntate	:	Tsamaea hantle	*Father : Go in peace*

2. Dialogue

Ausi	:	Khotso abuti	*Sister : Peace be with you brother*
Abuti	:	E, khotso ausi	*Brother: Yes, peace be with you sister*
Ausi	:	U phela joang?	*Sister : How are you?*
Abuti	:	Ke phela hantle Uena u phela joang?	*Brother: I'm fine, and how are you?*
Ausi	:	Ke phela hantle Ke Leboha	*Sister : I'm fine, thank you*
Abuti	:	Lebitso la hau u mang?	*Brother: What is your name?*
Ausi	:	Lebitso la ka ke Linda	*Sister : My name is Linda*
Abuti	:	Fane ea hau u mang?	*Brother: What is your surname?*
Ausi	:	Fane ea ka ke Mohapi	*Sister : My surname is Mohapi*
Abuti	:	Kea Leboha	*Brother: Thank you*
Ausi	:	Uena, lebitso la hau u mang?	*Sister : And you, what is your name?*
Abuti	:	Lebitso la ka ke Pule	*Brother: My name is Pule*
Ausi	:	Fane ea hau u mang	*Sister : What is your surname?*
Abuti	:	Fane ea ka ke Selala	*Brother: My surname is Selala*
Ausi	:	Kea Leboha	*Sister : Thank you*

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Explication Unit II

I.	Lebitso la ka	*My name*	Fane ea ka	*My surname*
	Lebitso la hau	*Your name*	Fane ea hau	*Your surname*
	Lebitso la hae	*His name*	Fane ea hae	*His surname*

Lebitso la ka ke Pat	*My name is Pat*
Lebitso la hau u Mpho	*Your name is Mpho*
Lebitso la hae ke Mike	*His name is Mike*
Fane ea rona ke Blake	*Our surname is Blake*
Fane ea lona ke mang?	*What is your surname?*
Fane ea bona ke Mohapi	*Their surname is Mohapi*

II.	Lebitso la ka ke Bob	*My name is Bob*
	Lebitso la ka ha se Bob	*My name is not Bob*
	Lebitso la hau ke Neo	*Your name is Neo*
	Lebitso la hau ha se Neo	*Your name is not Neo*
	Lebitso la hae ke Linda	*Her name is Linda*
	Lebitso la hae ha se Linda	*Her name is not Linda*
	Fane ea ka ke McCoy	*My surname is McCoy*
	Fane ea ka ha se McCoy	*My surname is not McCoy*
	Fane ea hau ke Pheko	*Your surname is Pheko*
	Fane ea hau ha se Pheko	*Your surname is not Pheko*
	Fane ea hae ke Moshebi	*His surname is Moshebi*
	Fane ea hae ha se Moshebi	*His surname is not Moshebi*

III	'Na ke Tom	Ke Tom	*I am Tom*
	'Na ha ke Tom	Ha ke Tom	*I am not Tom*
	Uena u Lerato	U Lerato	*You are Lerato*
	Uena ha u L rato	Ha u Lerato	*You are not Lerato*
	Eena ke Palesa	Ke Palesa	*She is Palesa*
	Eena ha se Palesa	Ha se Palesa	*She is not P lesa*

IV.	Tichere ea mang?	*Whose teacher?*
	Tichere ea ka	*My teacher*
	Tichere ea rona	*Our teacher*
	Tichere ea hau	*Your teacher*
	Tichere ea lona	*Your teacher*
	Tichere ea hae	*His teacher*
	Tichere ea bona	*Their teacher*
V.	Motsoalle oa mang?	*Whose friend?*
	Motsoalle oa ka	*My friend*
	Motsoalle oa rona	*Our friend*
	Motsoalle oa hau	*Your friend*
	Motsoalle oa lona	*Your friend*
	Motsoalle oa hae	*His friend*
	Motsoalle oa bona	*Their friend*
VI.	Ke tichere ea ka	*He is my teacher*
	Ha se tichere ea ka	*He is not my teacher*
	Ke motsoalle oa ka	*He is my friend*
	Ha se motsoalle oa ka	*He is not my friend*
	Ke tichere ea rona	*He is our teacher*
	Ha se tichere ea rona	*He is not our teacher*
	Ke motsoalle oa bona	*He is their friend*
	Ha se motsoalle oa bona	*He is not their friend*

CULTURAL NOTES

Sesotho names have meaning:

e.g.	Nthabiseng	- *rejoice with me*	(female)
	Neo	- *talent or gift*	(male or female)
	Katleho	- *success*	(female)
	Kutloisiso	- *understanding*	(male or female)

We notice from these names that they all express positive qualities. This is mainly because Basotho believe that a bad name is an omen.

However, if a child succeeds one who died, such a child can be given a bad name. The reason usually given for this is that if the parents and relatives show great love towards this child, the child is likely to die as well. So the bad name is given in order to get the child to stay. Examples of bad names include:

Ntja - *dog*
Mosela - *tail*
Nthofeela - *thing*
Tsonemotho - *one who looks like a monkey*

We need to note further that good names can be given to children who succeed those who died:

e.g. Tseliso - *consolation* (male)
Matseliso - *consolation* (female)
Malefane - *one who pays* (male)

GRAMMATICAL NOTES

The grammatical construction used in Unit 2 is called the POSSESSIVE. The structural pattern is possessee + possessive concord + possessor

e.g. Bana + bá + ntate
children of father
Father's children

See the appendix for a table of class bound possessive concords

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UNIT III : WHERE DO YOU COME FROM?

1. Dialogue

Thabang	:	U tsoa kae?	*Thabang*	:	*Where do you come from?*
Neo	:	Hona joale?	*Neo*	:	*Now?*
Thabang	:	E, hona joale	*Thabang*	:	*Yes, now*
Neo	:	Ke tsoa ofising Uena u tsoa kae?	*Neo*	:	*I come from the office; and where do you come from?*
Thabang	:	Ke tsoa lijong	*Thabang*	:	*I come from lunch*
Neo	:	U ea kae?	*Neo*	:	*Where are you going?*
Thabang	:	Ke ea posong Ke ilo posa lengolo	*Thabang*	:	*I am going to the post Office to post a letter*
Neo	:	Lengolo le ea kae?	*Neo*	:	*Where is the letter going?*
Thabang	:	Lengolo la ea Germany/Jermane Sala hantle	*Thabang*	:	*The letter is going to Germany. Good-bye*

2. Dialogue

Thabo	:	U ea kae ausi?	*Thabo*	:	*Where are you going sister?*
Puleng	:	Ke ea bankeng	*Puleng*	:	*I am going to the bank*
Thabo	:	U ilo etsa eng?	*Thabo*	:	*What are you going to do?*
Puleng	:	Ke ilo ntśa chelete	*Puleng*	:	*I am going to withdraw mone*
Thabo	:	U ilo ntśa bokae?	*Thabo*	:	*How much are you going to withdraw?*
Puleng	:	Ke ilo ntśa M50 Uena u ea kae?	*Puleng*	:	*I am going to withdraw M50, and where are you going?*
Thabo	:	Ke ea mosebetsing	*Thabo*	:	*I am going to work*
Puleng	:	U sebetsa kae?	*Puleng*	:	*Where do you work?*
Thabo	:	Ke sebetsa Peace Corps ofising	*Thabo*	:	*I work at the Peace Corps Offices*
Puleng	:	U sebetsa le mang?	*Puleng*	:	*With whom do you work?*
Thabo	:	Ke sebetsa le Thembi	*Thabo*	:	*I work with Thembi*

Explication Unit III

I. Verb Conjugation

Ke tsoa posong	*I come from the Post Office*
Ke ea bankeng	*I am going to the bank*
U tsoa lijong	*He is from lunch*
U ea mosebetsing	*He is going to work*
O tsoa Maseru	*He is from Maseru*
O ea Leribe	*He is going to Leribe*

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Re tsoa posong	*We come from the post office*
Re ea bankeng	*We are going to the bank*
Le tsoa lijong	*You are from lunch*
Le ea mosebetsing	*You are going to work*
Ba tsoa Maseru	*They are from Maseru*
Ba ea Leribe	*They are going to Leribe*

II. Locatives

banka	*bank*	bankeng	*at the bank*
mosebetsi	*work*	mosebetsing	*at work*
poso	*post office*	posong	*at the post office*
ofisi	*office*	ofising	*at the office*
hotele	*hotel*	hoteleng	*at the hotel*
lebenkele	*shop*	lebenkeleng	*at the shop*
lapa	*home*	lapeng	*at home*
sepetlele	*hospital*	sepetlele	*at the hospital*
baesekopo	*cinema*	baesekopong	*at the cinema*
sefofane	*'plane*	sefofaneng	*at the 'plane*

III. Negatives

Ke ea bankeng	*I am going to the bank*
Ha ke ee bankeng	*I am not going to the bank*
Re tsoa moketeng	*We come from a party*
Ha re tsoe moketeng	*We do not come from a party*
Re ruta sekolong	*We teach at school*
Ha re rute sekolong	*We don't teach at school*
U sebetsa ofising	*He works at the office*
Ha u sebetse ofising	*He does not work at the office*
Ba lula hoteleng	*They stay at the hotel*
Ha ba lule hoteleng	*They do not stay at the hotel*
Re noa bareng	*We drink at the beerhall*
Ha re noe bareng	*We do not drink at the beerhall*

Re tsoa mosebetsing	*We are from work*
Ha re tsoe mosebetsing	*We are not from work*
Re ea lijong	*We are going for meals*
Ha re ee lijong	*We are not going for meals*
Re tsoa joaleng	*We are from a drinking party*
Ha re tsoe joaleng	*We are not from a drinking party*
Le sebetsa Roma	*You work at Roma*
Ha le sebetse Roma	*You do not work at Roma*
Ba lula Maseru	*They stay in Maseru*
Ha ba lule Maseru	*They don't stay in Maseru*
Re ea baesekopong	*We are going to the cinema*
Ha re ee baesekopong	*We are not going to the cinema*
Re tsoa teeng	*We come from tea*
Ha re tsoe teeng	*We are not coming from tea*
Ke ea toropong	*I am going to town*
Ha ke ee toropong	*I am not going to town*

IV. <u>More Negatives</u>

Ke ilo posa lengolo	*I am going to post a letter*
Ha ke eo posa lengolo	*I am not going to post a letter*
Re ilo posa lengolo	*We are going to post a letter*
Ha re eo posa lengola	*We are not going to post a letter*
U ilo reka koae	*He is going to buy cigarettes*
Ha u eo reka koae	*He is not going to buy cigarettes*
Le ilo reka koae	*You are going to buy cigarettes*
Ha le eo reka koae	*You are not going to buy cigarettes*
O ilo ntśa chelete	*He is going to withdraw money*
Ha a eo ntśa chelete	*He is not going to withdraw money*
Ba ilo ntśa chelete	*They are going to withdraw money*
Ha ba eo ntśa chelete	*They are not going to withdraw money*

GRAMMATICAL NOTES

ilo means "going to do"

e.g. Re ilo noa

We are going to drink

Locative markers used in this unit can be summarized in the following formula:

LOC ⇒ ho- ~ ha-~-ng~Ø

i. Locative marker ho- means to a person

e.g. Ke ea ho Mimi

I am going to Mimi

ii. ha- means at, to, from a place of:

e.g. Ba tsoa ha Teboho

They come from Teboho's place

Re dula ha Bob

We stay at Bob's place

iii. -ng can be suffixed to practically every noun with the exception of kinship terms (nouns from classes 1a and 2a), place names like Leribe, and nouns which do not take locative markers at all.

iv. Ø is a zero locative marker which means the following words do not take locative markers: leoatle, leifo, lekgotla, sepetlele, Chicago

We may add a final note that while a language like English uses prepositions, Sesotho uses locative markers instead:

e.g. Drew o dula toropong

Drew stays in town

ACTIVITIES

Write and act out an original dialogue including greetings, introductions and directions.

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UNIT IV : WHERE IS YOUR HOME?

1. Dialogue

Thabo	:	Khotso Neo!	*Greetings Neo!*
Neo	:	Lumela Thabo!	*Greetings Thabo!*
Thabo	:	Ho joang kajeno?	*How is it today?*
Neo	:	Hoa loka	*It is fine/OK*
Thabo	:	Ke mang eo?	*Who is this?*
Neo	:	Ke motsoalle oa ka, John	*He is my friend, John*
Thabo	:	Hahabo John ke kae?	*Where is John's home?*
Neo	:	Hahabo John ke Amerika	*His home is in America*
Thabo	:	Na John o bua Sesotho?	*Does John speak Sesotho?*
Neo	:	E oa se bua	*Yes ye speaks it*

Questions

1.	Thabo o bua le mang?	*With whom is Thabo speaking?*
2.	Motsoalle oa Neo ke mang?	*Who is Neo's friend?*
3.	Hahabo John ke kae?	*Where is John's home?*
4.	Na John o bua Sesotho?	*Does John speak Sesotho?*
5.	Ho joang kajeno?	*How is it today?*
6.	Ke mang eo?	*Who is this?*

2. Dialogue

Neo	:	Lumela John!	*Greetings John!*
John	:	Lumela ntate	*Greetings father*
Neo	:	Haeno ke kae?	*Where is your home?*
John	:	Haeso ke Amerika	*My home is in America*
Neo	:	Amerika ho kae?	*Where in America?*
John	:	New York	*New York*
Neo	:	Na u Mosotho?	*Are you a Mosotho?*
John	:	E-e, ke lekhooa	*No, I am a white person*
Neo	:	Empa u bua Sesotho hantle	*But you speak Sesotho well*
John	:	Kea leboha, empa ke bua Sesotho hannyane feela	*Thank you, but I speak Sesotho just a little*

Questions

1.	John o bua le mang?	*With whom is John speaking?*
2.	Hahabo John ke kae?	*Where is John's home?*
3.	Uena, haeno ke kae?	*You, where is your home?*
4.	Amerika ho kae?	*Where in America?*

5. Na John ke Mosotho?	*Is John a Mosotho?*
6. Yena u Mosotho?	*You, are you a Mosotho?*
7. John o bua Sesotho joang?	*How does John speak Sesotho?*
8. Uena u bua Sesotho joang?	*How do you speak Sesotho?*

Explication Unit IV

1. Drill

Haeno ke kae?	*Where is your home?*
Haeso ke Amerika	*My home is in America*
Haeso ke kae?	*Where is my home?*
Haeno ke Morija	*Your home is in Morija*
Hahabo ke kae?	*Where is her/his home?*
Hahabo ke Qacha	*His/her home is in Qacha*
Hahabo lona ke kae?	*Where (pl) is your home?*
Hahabo rona ke LA	*Our home is in LA*
Hahabo rona ke kae?	*Where (pl) is our home?*
Hahabo lona ke Namibia	*Your (pl) home is in Namibia*
Hahabo bona ke kae?	*Where (pl) is their home?*
Hahabo bona ke Lesotho	*There home is in Lesotho*

2. Verb Conjugation

'Na ke bua Sesotho	*I speak Sesotho*
Rona re bua Sesotho	*We speak Sesotho*
Uena u bua Sesotho	*You (sing) speak Sesotho*
Lona le bua Sesotho	*You (pl) speak Sesotho*
Eena o bua Sesotho	*He/she speaks Sesotho*
Bona ba bua Sesotho	*They speak Sesotho*

REVIEW : UNITS I - IV

Tankiso	: Lumela ausi!	*Greetings sister!*
Pulane	: Lumela ngoaneso!	*Greetings brother!*
Tankiso	: U phela joang kajeno?	*How are you today?*
Pulane	: Ke phela hantle	*I am well*
	Uena u phela joang?	*How are you?*

Tankiso	:	Ke phela hantle	*I am fine/well*
Pulane	:	U tsoa kae?	*Where do you come from?*
Tankiso	:	Ke tsoa ofising	*I come from the office?*
		Uena u tsoa kae?	*Where do you come from?*
Pulane	:	Ke tsoa Maseru	*I come from Maseru*
Tankiso	:	Ke bo-mang bao?	*Who are those?*
Pulane	:	Ke Baithaopi	*They are Volunteers*
Tankiso	:	Hahabo bona ke kae?	*Where is their home?*
Pulane	:	Hahabo bona ke Amerika	*Their home is in America*
Tankiso	:	Mabitso a bona ke bo-mang?	*What are their names?*
Pulane	:	Ke Jim le Sue	*They are Jim and Sue*
Tankiso	:	Ba lula kae?	*Where do they stay?*
Pulane	:	Ba lula Mohale's Hoek	*They sat in Mohale's Hoek*
Tankiso	:	Ba sebetsa kae?	*Where do they work?*
Pulane	:	Ba sebetsa Mafeteng	*They work in Mafeteng*
Tankiso	:	Ba bua Sesotho?	*Do they speak Sesotho?*
Pulane	:	E, baase bua?	*Yes they speak it*
Tankiso	:	Kea bona	*I see*
		Ba rata ho lula Lesotho?	*Do they like living in Lesotho*
Pulane	:	E, ba rata Lesotho haholo	*Yes, they like Sesotho a lot*
Tankiso	:	Ke hantle ausi oa ka	*Fine my sister*
		Ke tsamaea	*I am going*
Pulane	:	Tsamaea hantle!	*Go well*
Tankiso	:	Sala hantle	*Stay well*

Questions

1.	Tankiso o bua le mang?	*With whom is Tankiso speaking?*
2.	Tankiso le Pulane ba bona mang?	*Who do Tankiso and Pulane see?*
3.	Hohalo baithaopi ke kae?	*What is the Volunteers' home country?*
4.	Mabitso a baithaopi ke bo mang?	*What are the Volunteers' names*
5.	Jim le Sue ba tsoa kae?	*Where do Jim and Sue come from?*
6.	Ba lula kae?	*Where do they stay?*
7.	Ba sebetsa kae?	*Where do they work?*
8.	Na ba bua Sesotho?	*Do they speak Sesotho?*
9.	Na ba rata ho lula Lesotho?	*Do they like living in Lesotho?*

UNIT V : I SHALL/WILL GO TOMORROW

1. Dialogue Apole le Banana *(Apple and Banana as names)*

A	:	Nako ke mang?	*What time is it?*
B	:	Ke 7.30 am	*It is 7.30am*
A	:	Ntate o Kae?	*Where is father?*
B	:	O robetse	*He is asleep*
A	:	O tla tsoha neng?	*When is he going to get up?*
B	:	Mohlomong o tla tsoha ka 8.30	*Perhaps he will get up at 8.30*
A	:	Hobaneng?	*Why?*
B	:	Hobane ha a ee mosebetsing kajeno	*Because he is not going to work today*
A	:	Ntate o tla ea kae kajeno?	*Where will father go today?*
B	:	O tla ea toropong	*He will go to town*
A	:	Na o tla sebetsa?	*Will he work?*
B	:	E, empa o tla sebetsa lapeng	*Yes, but he will work at home*
A	:	O tla ea ofising neng?	*When will he go to the office?*
B	:	O tla ea ofising hosane	*He will go to the office tomorrow*

Questions

1.	Apole o bua le mang?	*To whom is Apple talking?*
2.	Ntate o etsa eng?	*What is father doing?*
3.	Ntate of tla tsoha neng?	*When will father get up?*
4.	Ntate of tla tsoha ka nako mang?	*At whit time will father get up?*
5.	Hobaneng ntate a tsoha ka 8.30?	*Why does father wake up at 8.30?*
6.	Ntate of tla ea toropong kanjno?	*Will father go to town today?*
7.	Ntate o tla sebetsa kajeno?	*Will father work today?*
8.	Na ntate o tla ea ofising?	*Will father go to the office?*

2. Dialogue Lebekere le Kopi *(Mug and Cup as names)*

L	:	Baithaopi ba kae?	*Where are the volunteers?*
K	:	Ha ke tsebe	*I don't know*
L	:	Na ba fihlile?	*Have they arrived?*
K	:	Ha ke kholoe	*I don't believe*
L	:	Ba tla fihla neng?	*When are they going to arrive?*
K	:	Ba tla fihla kajeno bosiu	*They will arrive today at night*
L	:	Ba tla robala kae?	*Where are they going to sleep?*
K	:	Ba tla robala Hilton Hotel	*They will sleep at the Hilton Hotel*
L	:	Na ba tla ea Thaba Bosiu?	*Will they go to Thaba Bosiu?*

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K	:	E, ba tla ea	*Yes, they will*
L	:	Ba tla ea neng?	*When will they go?*
K	:	Ba tla ea hosane	*They will go tomorrow*
L	:	Ba tla khutla neng?	*When will they return?*
K	:	Ha ke tsebe	*I don't know*

Questions

1. Lebekere o bua le mang? *To whom is Mag talking?*
2. Na baithaopi ba fihlile? *Have the volunteers arrived?*
3. Ba tla fihla neng? *When will they arrive?*
4. Na baithaopi ba tla robala Victoria Hotel? *Are the volunteers going to sleep at the Victoria Hotel?*
5. Baithaopi ba tla ea Thaba Bosiu neng? *When will the volunteers go to Thaba Bos*
6. Ba tla khutla neng Thaba bosiu? *When will they return from Thaba Bosiu?*

Explication Unit V

1. Verb Conjugation

Ke ea bankeng	*I am going to the bank*
Ke tla ea bankeng	*I shall go to the bank*
Re ruta sekolong	*We teach at school*
Re tla ruta sekolong	*We will teach at school*
U sebetsa ofising	*You work at the office*
U tla sebetsa ofising	*You will work at the office*
Ba lula hoteleng	*They stay at the hotel*
Ba tla lula hoteleng	*They will stay at the hotel*
Re noa bareng	*We drink at the beerhall*
Re tla noa bareng	*We will drink at the beerhall*
Le ea lijong	*You are going for meals*
Le tla ea lijong	*You will go for meals*
O sebetsa Roma	*He works in Rome*
O tla sebetsa Roma	*He will work in Rome*
Ha ke ee bankeng	*I am not going to the bank*
Ha ke tlo ea bankeng	*I shall not go to the bank*
Ha re rute sekolong	*We do not teach at school*
Ha re tlo ruta sekolong	*We will not teach at school*

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Ha u sebetse ofising	*You do not work at the office*
Ha u tlo sebetsa ofising	*You will not work at the office*
Ha ba lule hoteleng	*They do not stay at the hotel*
Ha ba tlo lula hoteleng	*They will not stay at the hotel*
Ha re noe bareng	*We do not drink at the beerhall*
Ha re tlo noa bareng	*We will not drink at the beerhall*
Ha le ee lijong	*You are not going for meals*
Ha le tlo ea lijong	*You will not go for meals*
Ha a sebetse Roma	*He does not work in Rome*
Ha a tlo sebetsa Roma	*He will not work in Rome*

2. Time

Mantaha	*Monday*	Ka Mantaha	*On Monday*
Labobeli	*Tuesday*	Ka Labobeli	*On Tuesday*
Laboraro	*Wednesday*	Ka Laboraro	*On Wednesday*
Labone	*Thursday*	Ka Labone	*On Thursday*
Labohlano	*Friday*	Ka Labohlano	*On Friday*
Moqebelo	*Saturday*	Ka Moqebelo	*On Saturday*
Sontaha	*Sunday*	Ka Sontaha	*On Sunday*

Ba tla fihla neng?	*When will they arrive?*
Ba tla khutla neng?	*When will they return?*

Ka Labone	*On Thursday*	Ka Moqebelo	*On Saturday*
Ka Mantaha	*On Monday*	Ka Labobeli	*On Tuesday*
Ka Sontaha	*On Sunday*	Ka Labohlano	*On Friday*

Ka meso	*Very early*	Hoseng	*In the morning*
Motśeare	*At midday*	Motśeare oa mantsiboea	*In the afternoon*
Mantsiboea	*Late afternoon*	Ka phirimana	*In the evening*
Ka shoalane	*Dusk*	Bosiu	*At night*
Ka khitla	*At midnight*		

Ba tla tsoha neng?	*When will they get up?*
Ba tla robala neng?	*When will they sleep?*

Ka meso	*Very early*	Bosiu	*At night*
Hoseng	*In the morning*	Ka khitla	*At midnight*
Motśeare	*During the day*	Ka meso	*Very early*

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Nako	*Time*
Nako e tlang	
Nakong e tlang	*Next time*
Ka nako e tlang	
Beke	*Week*
Beke e tlang	
Bekeng e tlang	*Next week*
Ka beke e tlang	*The coming week*
Khoeli	*Month*
Khoeli e tlang	
Khoeling e tlang	*Next month*
Ka khoeli e tlang	*The coming month*
Selemo	*Year*
Selemo se tlang	
Selemong se tlang	*Next year*
Kaselemo se tlang	*The coming year*
Re tla bua neng?	*When are we going to talk?*
Ka nako e tlang	*Next time*
Bekeng e tlang	*Next week*
Ka khoeli e tlang	*Next month*
U tla khutla neng?	*When will you return*
Ka beke e tlang	*Next week*
Khoeling e tlang	*Next month*
Selemong se tlang	*Next year*

3. Dialogue — Papa le Moroho *(Papa and Moroho as names)*

P	:	U ea kae?	*Where are you going?*
M	:	Hona joale?	*Now?*
P	:	E	*Yes*
M	:	Ke ea bankeng	*I am going to the bank*
P	:	U tla ea neng Thaba Tseka?	*When will you go to Thaba Tseka?*
M	:	Ke tla ea hosane hoseng	*I will go tomorrow morning*

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P	:	U tla tsamaea ka eng?	*What are you going to use for transport?*
M	:	Ke tla palama sefofane	*I shall use a 'plane*
P	:	U tla khutla neng?	*When will you come back?*
M	:	Ke tla khutla bekeng e tlang	*I will come back next week*
P	:	U tla khutla ka eng?	*What will be your return transport?*
M	:	Ka thekisi kapa ka bese	*A taxi or a bus*
		Uena u ea kae?	*and where are you going?*
P	:	'Na ka ea NTTC	*I am going to NTTC*
M	:	U tsamaea ka eng?	*What is your means of transport?*
P	:	Ka maoto	*On foot*
M	:	Koloi ea hau e kae?	*Where is your car?*
P	:	E karacheng	*It is at the garage*
M	:	Kea bona	*I see*

Questions

1.	Papa o bua le mang?	*To whom is Papa talking?*
2.	Moroho o ea kae?	*Where is Moroho going?*
3.	Moroho o tla ea neng Thaba Tseka?	*When will Moroho go to Thaba Tseka?*
4.	O tla palama eng?	*What will he use for transport?*
5.	Moroho o tla khutla neng?	*When will Moroho come back?*
6.	O tla khutla ka eng?	*What will be his return transport?*
7.	Papa o ea kae?	*Where is Papa going?*
8.	O tsamaea ka eng?	*What is his transport?*
9.	Koloi ea Papa e kae?	*Where is Papa's car?*
10	Nako ke mang hona joale?	*What time is it now?*

CULTURAL NOTES

It is often said that Basotho have no sense of time. We just want to mention that a Mosotho's concept of time is tied up with his culture. It is considered rude for a Mosotho to walk past someone he knows without stopping and engaging in small talk. If one is going to a meeting, one is bound to be late.
The situation is changing, especially in towns. More and more, we hear people exchanging greetings across the street (without stopping):

O phela joang?
Ke tatile!
Re tla u bona.

This is very encouraging since we are constantly reminded that "time is money".

GRAMMATICAL NOTES

Unit V introduces the future tense. The tense marker is tla in the positive and tlo in the negative.

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UNIT VI : I HAVE THREE CHILDREN

1. Dialogue

Lebitso la ka ke 'Mampho Lesia. Ke mosali, ke nyetsoe. Ke na le monna. Monna oa ka ke Phaphama, Phaphama Lesia. Monna oa ka ke Mosotho; le 'na ke Mosotho. Re lula Qacha's Nek. Ha re lule Maseru.

Re na le bana ba bararo: barali ba babeli le mora a le mong. Mabitso a barali ba rona ke Palesa le Mphonyane. Lebitso la mora oa rona ke Mpho.

Mpho le Mphonyane ke Mafahla. Ba na le selemo se le seng. Ba banyenyane. Palesa o na le lilemo tse hlano. Palesa ke moholoane oa Mpho le Mphonyane. Mpho le Mphonyane ke baena ba Palesa.

My name is 'Mampho Lesia. I am a married woman. I have a husband. My husband is Phaphama, Phaphama Lesia. My husband is a Sotho person; I am also a Sotho person. We stay at Qacha's Nek. We don't stay at Maseru.

We have three children; two daughters and one son. The names of our daughters are Palesa and Mphonyane. Our son's name is Mpho.

Mpho and Mphonyane are twins. The are one year old. They are young. Palesa is five years old. Palesa is the elder sister of Mpho and Mphonyane. Mpho and Mphonyane are younger than Palesa.

Questions

1. **Fane ea 'Mampho ke mang?** *What is 'Mampho's surname?*
2. **Monna oa 'Mampho ke mang?** *Who is 'Mampho's husband?*
3. **'Mampho le Phaphama ba lula kae?** *Where do 'Mampho and Phaphama stay?*
4. **Ba na le bana?** *Do they have children?*
5. **Ba na le bana ba ba kae?** *How many children do they have?*
6. **Ba na le barali ba bakae?** *How many daughters do they have?*
7. **Ba na le bara ba bakae?** *How many sons do they have?*
8. **Lebitso la mora oa bona ke mang?** *What is their son's name?*
9. **Mabitso a barali ba bona ke bo-mang?** *What are their daughters' names?*
10. **Palesa o na le lilemo tse kae?** *How old is Palesa?*
11. **Mpho le Mphonyane ba na le lilemo tse kae?** *How old are Mpho and Mphonyane?*
12. **Na, Mpho le Mphonyane ke mafahla?** *Are Mpho and Mphonyane twins?*

Explication Unit VI

1. Ke na le mosali	*I have a wife*
Re na le basali	*We have wives*
U na le monna	*She has a husband*
Le na le banna	*You have husbands*
O na le khaitseli	*He has a sister*
Ba na le likhaitseli	*They have sisters*
2. Ha ke na mosali	*I have no wife*
Ha re na basali	*We have no wives*
Ha u na monna	*You have no husband*
Ha le na banna	*You have no husbands*
Ha a na mora	*He has no son*
Ha ba na bara	*They have no sons*

2. Dialogue

Ke na le batsoali ('m'e le ntate). Batsoali baka ba na le bana ba leshome. Ba na le bara ba bahlano le barali ba bahlano. 'Na ke ngoana oa bone empa ke mora oa bobeli. Ke nyetse. Ke na le basali ba babeli. Mosali e moholo ke 'Mabatho. Mosali e monyenyane ke 'Malerato. 'Mabatho o na le bana ba babeli; ke barali. Mabitso a bona ke 'Mamokete le Puleng. 'Malerato o na le bana ba bararo; barali ba babeli le mora a le mong. Mabitso a barali ke Kutloisiso le Keitumetse. Lebitso la mora ke Tumi. Tumi ke moholoane oa Kutloisiso le Keitumetse.

'Na lebitso la ka ke Mohahlaula, Mohahlaula Lithota. Haeso ke hole koana.

I have parents (mother and father). My parents have ten children. They have five daughters and five sons. I am their fourth child, but the second son. I am married. I have two wives. The elder wife is 'Mabatho. The younger wife is 'Malerato. 'Mabatho has two children, they are daughters. Their names are 'Mamokete and Puleng. 'Malerato has three children; two daughters and one son. The daughters' names are Kutloisiso and Keitumetse. The son's name is Tumi. Tumi is an elder brother of Kutloisiso and Keitumetse.

My name is Mohahlaula, Mohahlaula Lithota. My home is far away.

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Questions

1. Fane ea Mohahlaula ke mang? *What is Mohahlaula's surname?*
2. Na Mohahlaula o na le batsoali? *Has Mohahlaula any parents?*
3. Batsoali ba hae ba na le bana ba bakae? *How many children do his parents ha*
4. Na Mohahlaula o nyetse? *Is Mohahlaula married?*
5. O na le basali ba bakae? *How many wives has he got?*
6. Mosali e moholo ke mang? *Who is the elder wife?*
7. Mosali e moholo o na le bana ba bakae? *How many children has the elder wif*
8. 'Malerato o na le bana ba bakae? *How many children has 'Malerato?*
9. O na le bara ba bakae? *How many son's has she got?*
10. Mabitso a barali ba 'Malerato ke bo-meng? *What are the names of 'Malerato's daughters?*
11. Lebitso la mora ke mang? *What is the son's name?*
12. Hahabo Mohahlaula ke kae? *Where is Mohahlaula's home?*

Review 1

Change these sentences to the negative. Follow the example:

e.g. (a) O ea posong ka mehla — Ha a ee posong ka mehla

(b) Kea bua — Ha ke bue

1. Ke ea lebenkeleng
2. Re batla ho ea hoteleng
3. Ke na le chelete
4. U phela hantle
5. Lea robala
6. Oa tsoha
7. O na le mosali
8. Rea lum,ela
9. Bo 'm'e ba batla chelete
10. Palesa o bua Sesotho
11. Bashanyana ba na le lilemo tse 10
12. Ua reka
13. Ke posa lengolo
14. U ea kerekeng ka Sontaha
15. Ba kena sekolo
16. O ea bankeng
17. Ausi o na le buka
18. Le tseba Mark
19. Ua sebetsa
20. Ba rata ho ea tlelaseng
21. O ruta Sepanishi
22. Le ea lebenkeleng hosane
23. Re ea lapeng
24. Ke bona Teboho

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Review 2

Answer these questions in full sentences in Seostho. Follow the example

e.g. U lula kae? Ke lula Qacha's Nek

1. U phela joang?
2. U kae?
3. U tsohile joang?
4. Le robetse jaong?
5. U hlotse joang?
6. Ho joang?
7. Haeno ke kae?
8. U lula kae?
9. U sebetsa kae?
10. Lebitso la hau u mang?
11. U ea kae?
12. U tsoa kae?
13. U tichere? (Answer in the negative)
14. U ruta eng?
15. Na u bua Sesotho?
16. Na u rata Lesotho?
17. Na u nyetsoe? (Answer in the negative)
18. U batla ho ea kae?
19. U rata ho ea tantseng?
20. U il'o reka eng?

CULTURAL NOTES

If you are married, you will be asked how many children do you have. Rural Basotho will find it strange for you to be married with no children. Families live together - the extended family applies here. The children in the household do not necessarily belong to the parents in the house. It is very common to look after the children of ones relatives.

GRAMMATICAL NOTES

1. Unit VI introduces kinship terms which are in fact nouns from classes 1a and 2a. Further, a different kind of possession is introduced.
   e.g. Ke na le koloi I have a car
   One may be said to own/possess a car in this sense. However, when we look at cases like:
   Ke na le mosali I have a wife
   the situation changes. We seem to be talking more of association here rather than possession or ownership.

ACTIVITIES

Write about your family - your parents and how many children they have. Where they all are and what they do.

UNIT VII : BIRTHDAY PARTY

1. Passage

Hosane ke mokete oa letsatsi la tsoalo ea Thabo. 'Mathabo o tla etsa mokete. Basali ba tla pheha lijo tse ngata. Batho ba tla ja papa, meroho, bohobe, nama, reisi, mokopu, makoenya le likuku. Ke lijo tse monate. Ba tla noa joala, tee, motoho le chinchibiri.

Mokete o tla qala ka 10 hoseng. Pele ho tinare, basali ba tla sebetsa. Ka mora tinare, basali ba tla bina. Mokete o tla fela ka hora ea 6 mantsiboea.

Tomorrow is Thabo's birthday party. 'Mathabo will celebrate. The women will cook a lot of food. People will eat porridge, vegetables, meat, rice, pumpkin, fat-cakes and cakes. This is delicious food. They will drink beer, tea and ginger beer.

The party will start at 10 in the morning. Before lunch, the women will work. After lunch the women will sing. The party will stop at 6 pm.

Questions

1. Hosane ke mokete oa eng?
2. Ke mang ea tla etsa mokete?
3. Basali ba tla pheha eng?
4. Batho ba tla ja eng?
5. Batho ba tla noa eng?
6. Mokete o tla qala ka nako mang?
7. Basali ba tla bina neng?
8. Mokete o tla fela neng?

2. Passage

Ke letsatsi la mokete. Neo o ea ha Thabiso. Ba ea moketeng 'moho. Ba fihla moketeng ka 10. Ba lapile 'me ba nyoriloe. Ba lula setulong ka tlung. 'Mathabo o tlisa lijo. Ba ja lijo tse monate, ba noa joala 'me ba khotsofetse. Ba tsamaea ka 10 bosiu. Ba fihla hae ba khathetse 'me ba robala hamonate.

It is the day for the party. Neo is going to Thabiso's house. They are going to the party together. They arrive at the party at 10. They are hungry and thirsty. They sit on a chair in the house. 'Mathabo brings

food. They eat delicious food, they drink beer and listen to songs. They are now happy and satisfied. They went away at 10 pm. They arrived home tired and they slept peacefully.

Questions

1. Kajeno ke letsatsi la eng?	*What day is today?*
2. Neo o ea kae?	*Where is Neo going?*
3. Neo le Thabiso ba ea kae?	*Where are Neo and Thabiso going?*
4. Ba tla fihla neng moketeng?	*When will they arrive at the party?*
5. Na ba lapile?	*Are they hungry?*
6. Ba lula kae?	*Where did they sit?*
7. Ba mamela eng?	*What did they listen to?*
8. Na ba soabile?	*Are they sad?*
9. Ba tsamaea neng?	*When did they leave?*
10. Ba robala joang?	*How did they sleep?*

Vocabulary

Re ja eng?	*What do we eat?*	Re ja lijo	*We eat food*
Re noa eng?	*What do we drink?*	Re noa lino	*We drink drinks*

Litholoana	*Fruit*	Lijo Tse Ling	*Other Foodstuffs*
Apole/Liapole	*apple/apples*	Chisi	*cheese*
Lamunu/Lilamunu	*orange/oranges*	Mahe	*eggs*
Perekisi/Liperekisi	*peach/peaches*	Hlapi	*fish*
Banana/Libanana	*banana/bananas*	Botoro	*butter*
Pere/Lipere	*pear/pears*	Jeme	*jam*
Apolokose/Liapolokose	*apricot/s*	Lipompong	*sweets*
Lehapu/Mahapu	*watermelon/s*	Nama ea khomo	*beef*
Morara/Merara	*grape/grapes*	Nama ea nku	*mutton*
		Nama ea khoho	*chicken*
		Nama ea fariki	*pork*
		Nama ea poli	*goat*

Phofo	*Mealie meal*
Poone	*maize*
Phofo ea poone	*maize meal*
Mabele	*wheat*
Phofo ea mabele	*wheat meal*
Koro	*corn*
Phofo ea koro	*corn meal*

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Moroho	*Vegetables*	Lino	*Drinks*	Liiana	*Utensils*
Linaoa	*beans*	Lebese	*milk*	Kopi/Likopi	*cup/cups*
Lihoete	*carrots*	Mafi	*sour milk*	Khaba/Li	*spoon/spoons*
Eiee	*onions*	Metsi	*water*	Poleiti/Li	*plate/plates*
Kabeche	*cabbage*	Kofi	*coffee*	Thipa/Li	*knife/knives*
Tamati	*tomato*	Biri	*beer*	Sekotlolo/Li	*dish/dishes*
Lethusi	*lettuce*	Boranti	*brandy*	Pitsa/Li	*pot/pots*
Leki	*leek*	Lesheleshele	*soft porridge*	Nkho/Li	*calabash/calabashes*
Sepinichi	*spinach*	Sopho	*soup*	Botlolo/Li	*bottle/bottles*
Papasane	*asparagus*			Khalase/Li	*glass/glasses*
Litapole	*potatoes*			Emere/Li	*bucket/buckets*
				Lebekere/Mabekere	*mug/mugs*

Expressions

Ke lapile	*I am hungry*	Re	*We*	Hae kea lapa	*I am not hungry*
Ke nyoriloe	*I am thirsty*	"	"	Ha kea nyoroa	*I am not thirsty*
Ke phomotse	*I have rested*	"	"	Ha kea phomola	*I am not rested*
Ke khathetse	*I am tired*	"	"	Ha kea khathala	*I am not tired*
Ke thabile	*I am happy*	"	"	Ha kea thaba	*I am not happy*
Ke soabile	*I am sad*	"	"	Ha kea soaba	*I am not sad*
Ke khotsofetse	*I am satisfied*	"	"	Ha kea khotsofala	*I am not satisfied*
U lapile	*You are hungry*	Le	*You*	Ha ua lapa	*You are not hungry*
U nyoriloe	*You are thirsty*	"	"	Ha ua nyoroa	*You are not thirsdy*
U phomotse	*You are rested*	"	"	Ha ua phomola	*You are not rested*
U khathetse	*You are tired*	"	"	Ha ua khathala	*You are not tired*
U thabile	*You are happy*	"	"	Ha ua thaba	*You are not happy*
U soabile	*You are sad*	"	"	Ha ua soaba	*You are not sad*
U khotsofetse	*You are satisfied*	"	"	Ha ua khotsofala	*You are not satisfie*
U khotse	*You have not had enough*	"	"	Ha ua khora	*You have not had enough*
O lapile	*He is hungry*	O	*They*	Ha a lapa	*He is not hungry*
O nyoriloe	*He is thiredy*	"	"	Ha a nyoroa	*He is not thirsty*
O phomotose	*He is rested*	"	"	Ha a phomola	*He is not rested*
O khathetse	*He is tired*	"	"	Ha a khathala	*He is not tired*
O thabile	*He is happy*	"	"	Ha a thaba	*He is not happy*
O soabile	*He is sad*	"	"	Ha a soaba	*He is not sad*
O khotsofetse	*He is satisfied*	"	"	Ha a khotsofala	*He is not satisfied*
O khotse	*He has had enough*	"	"	Ha a khora	*He has not had enough*

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CULTURAL NOTES

A "Mokete" is a feast to celebrate many events, e.g. wedding, ancestory commemoration, harvest celebration, when a baby is born, to prepare a tombstone. The feast usually takes a long time to prepare and all the people in the village will help in the preparation. An announcement for a feast is usually made verbally.

Besides food the activities at the "mokete" are drinking joala, singing and dancing. Types of food that can be found in a feast are slaughtered animals, papa, moroho, setampo, maqebekoane and sometimes rice.

In slaughtering a cow Basotho usually used a spear and for a sheep and goat they use a knife. Most of them nowadays use a gun to kill a cow. The intestines are for women to eat whilst all other internal parts are for men only. The men will eat the head and feet of a cow, sheep, and goat. The slaughtering of an animal depends on the type of feast intended. A cow must definitely be used for ancestory commemoration and funeral services.

There are three types of joala: one is made from sorghum meal, corn (maize) meal, the other is made from pineapple, and the third from hops.

There will be lots of singing and dancing. Mohobelo, ntlamo, mokhibo are traditional dances. Mohobelo and ntlamo are for men and boys only; while mokhibo is for women and girls only. Singing is important to Basotho as it expresses happiness. Women dance and sing together as well as men do separately. Traditionally, men are supposed to sit on chairs or stones whilst women sit on the mats or floor. A feast may last for a whole day or night and people come and go as they please.

GRAMMATICAL NOTES

There is a group of verbs in Sesotho called Statives. These are verbs which are structurally marked for theperfect tense but used in the present continuous tense:

e.g. Re lapile < lapa + ile We are hungry
Ba nyoriloe < nyoroa + ile They are thirsty

-ile is a perfect tense marker as in

reka + ile > rekile

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ACTIVITIES

1. Make up a skit about 2 people in a restaurant having lunch or dinner. Include a waiter or a waitress. Perform for the other classes. OR

2. Make up a skit about a woman going shopping (include the shopkeeper and client) OR

3. Make up a skit about someone fixing dinner (the galloping Gourmet)?

4. Ask your language teachers if you have a traditional Sesotho meal. Then see if you can prepare some Basotho cooking yourselves

5. Most importantly, use your Sesotho when visiting Basotho families at meal times, when eating out, when eating at the training site.

6. Assign yourselves certain hours when you speak only Sesotho. For example, one to three nights a week, have special Sesotho hours to speak only Sesotho.

7. Find Basotho recipes and share them with others. Try making steamed bread or joala.

UNIT VIII : CAN I HELP YOU?

1. Dialogue	Puisano Posong	*At the Post Office*
Clerk :	Nka u thusa?	*Can I help you?*
Teboho :	Ke kopa litempe tsa lengolo lena	*I am asking for stamps for this let*
Clerk :	Lengolo lea kae?	*Where is it going to?*
Teboho :	Amerika	*America*
Clerk :	Ka sefofane kapa sekepe?	*By air or by sea?*
Teboho :	Ka sefofane	*By air*
Clerk :	E tla ba 31 lisente	*It will cost you 31 cents*
	Ke petho?	*Is that all?*
Teboho :	Nka letsetsa Maseru?	*Can I 'phone Maseru?*
Clerk :	U tseba nomoro?	*Do you know the number?*
Teboho :	E. ke 313871	*Yes, it is 313871*
Clerk :	Fono ea sebetsa.	*The phone is working*
	Tloo ke tla u thusa	*Come I will help you*
Teboho :	Ke lebohile haholo	*Thank you very much*

Questions

1.	Teboho o kopa eng?	*What is Teboho asking for?*
	Ke mang ea thusang Teboho?	*Who helps Teboho*
2.	Lengolo lea kae?	*Where is the letter going to?*
3.	Ka eng?	*By what?*
4.	E tla ba bokae?	*How much will it cost?*
5.	Ke phetho?	*Is that all?*
6.	Teboho a ka letsetsa Maseru?	*Can Teboho 'phone Maseru?*
7.	Nomoro ke efeng?	*Which is the number?*
8.	Fono ea sebetsa?	*Is the phone in good order?*
9.	Clerk o thusa Teboho?	*Is the clerk helping Teboho?*

2. Dialogue		*Over the 'phone*
Teboho :	Khotos 'M'e	*Hello Madam*
Thembi :	Khotso ausi	*Hello sister*
Teboho :	Na ke ofising ea Baithaopi?	*Is that the volunteers' office?*
Thembi :	E, nka u thusa?	*Yes, can I help you?*
Teboho :	E, nka bua le ntate Brent?	*Yes, can I talk to Mr Brent?*
Thembi :	Tsoara joalo, ke mo bitse	*Hold on, let me call him*

Teboho :	Ho lokile	*Fine*
Thembi :	Ntsoarele! Brent ha eo!	*I'm sorry! Brent is not in!*
	O ile toropong	*He has gone to town*
	(Ha re tsebe o tla khutla neng)	*(We do not know when he will return)*
Teboho :	Ha ho na taba. Ak'u mo belelle	*It does not matter. Please tell*
	hore ke tla letsa hape hosasa	*him I will 'phone again tomorrow*
Thembi :	Ke hantle	*That is fine*

Questions

1.	Teboho o etsang?	*What is Teboho doing?*
2.	O bua le mang?	*To whom is he talking?*
3.	Teboho o batla ho bua le mang?	*To whom does he want to talk?*
4.	Ntate Brent o teng?	*Is Mr Brent in?*
5.	O ile kae?	*Where has he gone to?*
6.	O mo bolella e'ng?	*What does he tell him?*
7.	Teboho o tla letsa hape neng?	*When will Teboho 'phone again?*

1. Verb Conjugation

Nka bua	*I can talk*	Re ka bua	*We can talk*
U ka bua	*You can talk*	Le ka bua	*You can talk*
A ka bua	*He can talk*	Ba ka bua	*They can talk*

Nka u thusa?	*Can I help you?*
Nka bua le Brent?	*Can I talk to Mr Brent?*
Nka u thusa ka eng?	*What can I do for you?*

2. Negative Form

Nka bua	*I can talk*	Nke ke ka bua	*I will not talk*
U ka bua	*You can talk*	U ke ke oa bua	*You will not talk*
A ka bua	*He can talk*	A ke ke a bua	*He will not talk*
Re ka bua	*We can talk*	Re ke ke ra bua	*We will not talk*
Le ka bua	*You can talk*	Le ke ke la bua	*You will not talk*
Ba ka bua	*They can talk*	Ba ke ke ba bua	*They will not talk*
Nka sebetsa	*I can work*	Nke ke ka sebetsa	*I will not work*
U ka bala	*You can read*	U ke ke ua bala	*You will not read*
A ka ngola	*He can write*	A ke ke a ngola	*He will not write*
Re ka tseba	*We can know*	Re ke ke ra tseba	*We will not know*
Le ka botsa	*You can ask*	Le ke ke la botsa	*You will not ask*
Ba ka bitsa	*They can call*	Ba ke ke ba bitsa	*They will not call*

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3. Ak'u

Ema	*stand*	Ak'u eme	*Please stand up*
Lula	*sit*	Ak'u lule	*please sit*
Bua	*talk*	Ak'u bue	*please talk*
Khanna	*drive*	Ak'u khanne	*please drive*
Bolella	*tell*	Ak'u bolella	*please tell*
Bitsa	*call*	Ak'u bitse	*please call*
Sheba	*look*	Ak'u shebe	*please look*
Araba	*answer*	Ak'u arabe	*please answer*

4. Ak'u

Fa!	*give!*	Ak'u fe	*please give*	Ak'u mphe	*Please give me*
Bolella!	*tell!*	Ak'u bolelle	*please tell*	Ak'u mpolelle	*please tell me*
Bitsa!	*call!*	Ak'u bitse	*please call*	Ak'u mpitse	*please call me*
Rata!	*love!*	Ak'u rate	*please love*	Ak'u nthate	*please love me*
Thusa!	*help!*	Ak'u thuse	*please help*	Ak'u nthuse	*please help me*
Kalima!	*borrow!*	Ak'u kalime	*please borrow*	Ak'u nkalime	*please borrow m*
Bontsa!	*show!*	Ak'u bontse	*please show*	Ak'u mpontse	*please show me*
Ruta!	*teach!*	Ak'u rute	*please teach*	Ak'u nthute	*please teach me*
Nka!	*take!*	Ak'u nke	*please take*	Ak'u nkuke	*please take me*
Kopa!	*ask!*	Ak'u kope	*please ask*	Ak'u nkope	*please ask me*
Reka!	*buy!*	Ak'u reke	*please buy*	Ak'u nthekele	*please buy for m*
Sheba!	*look!*	Ak'u shebe	*please look*	Ak'u nchebe	*please look at m*

5. Commands

Kena!	*come in!*	Bua haholo!	*speak up!*
Bua Sesotho!	*speak Sesotho!*	Ema hanyane!	*wait a minute!*
Mamela!	*listen!*	Tsamaea!	*go!*
Botsa ausi!	*ask my sister!*	Hana!	*refuse!*
Phakisa!	*hurry up!*	Bolella Thabo!	*tell Thabo!*
Ja!	*eat!*	Noa!	*drink!*
Sheba!	*look*	Qeta mosebetsi!	*finish the work!*
Bitsa Neo!	*call Neo!*		

Commands (plural)

Neo!		Neo le Mpho!	
Lula fatse!	*sit down!*	Lulang fatse!	*sit down!*
Tsamaea hantle!	*go well!*	Tsamaeang hantle!	*go well!*
Sala ka khotso!	*stay in peace!*	Salang ka khotso!	*stay in peace!*

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Etsa kofi!	*make coffee!*	Etsang kofi!	*make coffee!*
Tloo koano!	*come here!*	Tlong koano!	*come here!*
Ema!	*stand!*	Emang!	*stand!*
Lumela!	*greetings!*	Lumelang!	*greetings!*
Bala!	*read!*	Balang!	*read!*
Bitsa!	*call out!*	Bitsang!	*call out!*

Polite command		*His her*	
Ak'u bontse	*please show*	Ak'u mmontśe	*please show him*
Ak'u bone	*please look*	Ak'u mmone	*please see her*
Ak'u botse	*please ask*	Ak'u mmotse	*please ask him*
Ak'u bitse	*please call*	Ak'u mmitse	*please call her*
Ak'u fe	*please give*	Ak'u mofe	*please give him*

Ak'u fane ka chelete *Please give others money*

(re) Ak'u re fe chelete *(us) Please give us money*
(ba) Ak'u ba fe chelete *(them) Please give them mon.*
(mo) Ak'u mo fe chelete *(him) Please give him mone.*
('na) Ak'u mphe chelete *(me) Please give me money*

Commands (positive)

Ema motsotsoana!	*Wait a minute/second!*
Sheba!	*Look!*
Botsa 'M'e!	*Ask mother!*
Bolella!	*Tell!*
Tsoara joalo!	*Hold on!*
Phakisa!	*Hurry up!*

6. Feta *More than*

Ke rata Lesotho *I like Lesotho* Ke rata Amerika *I like America*
Ke rata Lesotho ho feta Amerika *I like Lesotho more than America*

Ke rata nama ea nku *I like mutton* Ke rata nama ea khomo *I like beef*
Ke rata nama ea nku ho feta nama ea khomo *I like mutton more than beef*

Ke rata Coke *I like Coke* Ke rata Pepsi *I like Pepsi*
Ke rata Coke ho feta Pepsi *I like Coke more than Pepsi*

Ke kopa ho feta!
Ak'u re ke fete! *Please may I pass!*

Unit VIII - Review

1. Moqoqo - Ke batla ho u tseba		Dialogue - I want to know you
Rantśo	: Lumela ausi, u phela joang?	*Greetings sister, how are you?*
PCV Mary	: E ntate, ke phela hantle.	*Yes father, I'm fine.*
	Uena u phela joang?	*And how are you?*
Rantśo	: Kea phela	*I'm fine*
	Hana lebitso u mang Ausi?	*By the way, what is your name sister*
PCV Mary	: U le isa kae?	*What do you want to do with it?*
Rantśo	: Ke batla ho u tseba	*I want to know you*
PCV Mary	: 'Na ke batla ho u bolella lebitso laka	*I won't tell you my name*
Rantśo	: Naa u nyetsoe?	*Are you married?*
PCV Mary	: Ha se taba ea hau	*That is not your business*
	Ua nkhathatsa!	*You are bothering me*
Rantśo	: Haeno ke kae?	*Where is your home?*
PCV Mary	: Ntsoarele Ntate, ke potlakile	*Excuse me father, I'm in a hurry*

Lipotso	Questions
1. Mary o bua le mang?	*To whom is Mary talking?*
2. Rantśo o batlang?	*What does Rantśo want?*
3. Rantśo o batla ho tseba Mary hobane'ng?	*Why does Rantśo want to know Mary?*
4. Mary o nyetsoe?	*Is Mary married?*
5. Rantśo o mo khathatsa?	*Is Rantśo bothering her?*
6. Mary o potlakile?	*Is Mary in a hurry?*
O rata ho bua le Rantso?	*Does she want to talk to Rantśo?*

2. Moqoqo - Ke kopa lipompong		Dialogue - I am asking for sweets
Tholoana	: Ke kopa lipompong!	*I am asking for sweets!*
PCV Nancy	: Ha li eo ausi	*There are no sweets sister*
Tholoana	: Mphe chelete	*Give me money*
PCV Nancy	: Le eona ha e eo	*There is none too*
	Ha ke na chelete	*I have no money*
Tholoana	: Ak'u mphe sente feela	*Please give only one cent*
PCV Nancy	: Ha ke sebetse	*I am not working*
Neo (school friend of Tholoana	: Uena Tholoana, ke il'o bolella 'm'e hore u ntse u kopa chelete ho makhooa	*You Tholoana, I am going to tell my mother that you are busy asking for money from whites*
Tholoana	: E-ea koana!	*Go away!*

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Lipotso	*Questions*
1. Ke mang ea lumelisang Mary?	*Who is greeting Mary?*
2. Ausi ke mang?	*Who is the sister?*
3. Ke mang ea kopang lipompong?	*Who is asking for sweets?*
4. Tholoana o kopa chelete ho mang?	*From whom is Tholoana asking for money?*
5. Na Mary of fa Tholoana lipompong?	*Is Mary giving Tholoana sweets?*
6. Neo ke mang?	*Who is Neo?*
7. Neo o bua le mang?	*To whom is Neo talking?*
8. Neo o il'o bolela en'g?	*What is Neo going to tell?*

Lefa!	*pay!*	Ak'u lefe	*please ask*	Ak'u ntefe	*please pay me*
Pheha!	*cook!*	Ak'u phehe	*please cook*	Ak'u mphehele	*please look for me*
Feta!	*pass*	Ak'u fete	*please pass*	Ak'u mphete	*please pass me*
Tsoarela!	*forgive*	Ak'u tsoarele	*please forgive*	Ak'u ntsoarele	*please forgive*
Botsa!	*ask*	Ak'u botse	*please ask*	Ak'u mpotse	*please ask me*

3. Moqoqo — *At the Studio One*

Teboho	:	Lumela Ntate	*Greetings father*
PCV Jim	:	Lumela Ausi	*Greetings sister*
Teboho	:	Lebitso la hau u mang?	*What is your name?*
PCV Jim	:	Ke Jim. Uena u mang?	*I am Jim. Who are you?*
Tebho	:	Ke Teboho. U lula kae?	*I am Teboho. Where do you stay?*
PCV Jim	:	Maseru West	*Maseru West*
Teboho	:	Na u na le mosali?	*Do you have a wife?*
PCV Jim	:	Ee ha ke na eena	*No, I do not have any*
Teboho	:	U lula le mang?	*With whom do you stay?*
PCV Jim	:	Ke lula le Phomaki Pule!	*I stay with Phomaki Pule*
Teboho	:	Hao, le lula le le babeli feela!	*Oh, the two of you only!*
PCV Jim	:	E, re babeli feela	*Yes, we are the only two*
Teboho	:	U robala le mang?	*With whom do you sleep?*
PCV Jim	:	Ke le mong	*Alone*
Teboho	:	Ke ea le uena.	*I am accompanying you*
		Ha re chaisa	*After working hours*
PCV Jim	:	Hobane'ng?	*Why?*
Teboho	:	Hobane kea u batla	*Because I want you*
PCV Jim	:	Ha ke batle ho tsamaea le uena	*I don't want to go with you*
		Sala hantle	*Good bye*

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Lipotso

1. Jim o bua le mang?
2. Teboho o botsang?
3. Jim o lula le mang?
4. Teboho o batlang?

Cultural Notes

You can send letters and packages by air and sea from Lesotho. But remember when sending things home (by sea) your package cannot exceed 10 kilos. (If you bring a box over 10kg to the post office, they will ask you to go home and repack it.)

Making a telephone call usually takes a lot of time. If you're calling outside of Lesotho (to Botswana, Europe or United States for example) you must book the call in advance and wait for it to come in. It can be a matter of half an hour or many hours.

In most rural places you will rarely see a phone, except at some of the main shops or the post office. However, when you do use the phone it is important that you still practice the greeting.

Sometimes in small cafes, you may hear people saying Mphe Makoenya! instead of Ak'u mphe makoenya or Ke kopa makoenya. Be sure you use the polite form.

Grammatical Notes

Unit VIII introduces the potential, and the potential marker is ka.
e.g. Re ka bua Sesotho We can speak Sesotho
The potential can be used to express possibility, probability, permission or capability:

e.g.	Le ka tramaea	You may go
	A ka 'na a fihla	He might arrive
	U ka ngola libuka	You can write books
	Ba ka etsa ngoana	They may produce a child

There are two possible readings for the last example.
The second mood handled in this unit is the imperative. Sentences consisting of one or two words are used to give commands:

Mamela!	Listen!
Phakisa!	Hurry up!
Tloo koano!	Come here!
Lula fatse!	Sit down!

-ng is always suffixed to verbs whenever two ro more people are addressed:

e.g. Mamela Mamelang

Tasmaea Tsamaeang

There is a way of expressing polite commands by using Aku:

e.g. Lula fatse	Sit down
Aku lule fatse	Please do sit down
Robala	Sleep
Aku robale	Please do sleep

Activities

1. Write either a short paragraph or a conversation about going to the post office. Do the same about making a phone call

2. Make a list of all the things you can and can't do in Sesotho. (Write sentences saying this)
   e.g. Nka khanna koloi

3. Make a list of the things you like to do more than others or the things you can do better than others:
   e.g. Nka khanna koloi ho feta sethuthuthu
   Ke rata Lion ho feta Castle

4. Make a list of the things you want someone to do for you. (Use the form Ak'u) Ak'u nthuse. Make a list of the things you want someone to do for a friend Ak'u mo thuse.

UNIT IX : KE LAHLILE SENOTLOLO SA KA

1. Puisano		Dialogue
Tim :	Ha re ee Bloem	*Let us go to Bloem*
Jan :	Neng?	*When?*
Tim :	Hona joale	*Right now*
Jan :	Ho lokile	*It is fine/OK*
Tim :	Na u hopotse pasepoto ea hau?	*Have you remembered your passport?*
Jan :	E, ke e hopotse	*Yes, I have*
Tim :	Ho lokile, ha re ee	*Fine, let us go*
Jan :	Ema hannyane	*Wait a second*
Tim :	Moloto ke eng?	*What is the matter?*
Jan :	Ke lahlile senotlolo sa ka	*I have lost my key*
Tim :	Ao! u se behile kae?	*Where did you put it?*
Jan :	Ha ke hopole	*I do not remember*
Tim :	Na u se behile holima tafole?	*Did you put it on the table?*
Jan :	E-e, ha se eo	*No, it is not there*
Tim :	Na u shebile tlasa bethe ea hau?	*Did you look underneath your bed?*
Jan :	Ke shebile, ha ke se bone	*I have looked, I cannot see it*
Tim :	Ke mohlolo! Pela fensetere ha se eo?	*This is funny. Is it not on the window?*
Jan :	Ha se eo ka 'nete	*It is truly not there*
Tim :	U shebile ka mora lemanti?	*Did you look behind the door?*
Jan :	Ke shebile hle!	*I have looked, please!*
Tim :	U shebile ka hara mokotlana oa hau?	*Did you look in your pocket?*
Jan :	Banna! Ke sena, kea leboha	*Man! Here it is, thank you*

Lipotso

1. Na Jan u hopotse pasepoto ea hae?
2. Ba ea kae?
3. Jan o lahlile eng?
4. Jan o shebile tlasa bethe?
5. Se teng pela setulo?
6. Jan o shebile holima tafole?
7. Se teng haufi le fensetere?
8. Jan o shebile ka mora lemati?
9. Jan o fumane senotlolo sa hae kae?

Explication Unit IX

1. Perfect Tense

bapala	-	bapetse
leka	-	lekile
gala	-	galile
fa	-	file
khutla	-	khutlile
ruta	-	rutile
ithuta	-	ithutile
ea	-	ile
tsamaea	-	tramaile
palama	-	palame

2. Negatives

Ke bapetse	*I have played*	Ha kea bapala	*I have not played*
Re khutlile	*We have returned*	Ha rea khutla	*We have not returned*
U lekile	*You have tried*	Ha ua leka	*You have not tried*
Le ithutile	*You have learnt*	Ha lea ithuta	*You have not learnt*
Ba tsamaile	*They have left*	Ha baa tsamaea	*They have not left*
O shebile	*He has looked*	Ha aa sheba	*He has not looked*

3. Object Concords

Ke rekile masale	*I bought earrings*	Ke a rekile	*I bought them*
Re bone mafahla	*We saw twins*	Re a bone	*We saw them*
O rekile mose	*She bought a dress*	O o rekile	*She bought it*
Ba fumane metsoalle	*They found friends*	Ba e fumane	*They found them*
Le jele moroho	*You ate wild spinach*	Le o jele	*You ate it*
U ngotse lengolo	*You wrote a letter*	U le ngotse	*You wrote it*

4. Statives

Ke lapile	(lapa)	*I am hungry*
Ke mametse	(mamela)	*I am listening*
Ke apere	(apara)	*I am dressed (over the shoulders)*
Ke tenne	(tena)	*I am dressed (up to the waist)*
Ke nyoriloe	(nyoroa)	*I am thirsty*
Ke khathetse	(kgathala)	*I am tired*
Ke robetse	(robala)	*I am sleeping*

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Ke lutse	(lula)	*I am sitting*
Ke khotse	(khora)	*I am full satiated*
Ke thabile	(thabile)	*I am happy*
Ke swabile	(swaba)	*I am sorry/sad*
Ke tsofetse	(tsofala)	*I am old*
Ke thotse	(thola)	*I am quiet/silent*
Ke hloekile	(hloeka)	*I am clean*

REVIEW

1. Ke fumane buka ea hau
2. Ba jele moroho
3. Re palame sefofane
4. U rekile sethuthuthu
5. O rutile Science
6. Le buile Sefora
7. Ke lahlile senotlolo sa ka
8. Ba rekile biri
9. Re phehile lijo
10. O shebile eng?
11. Re noele joala
12. Ke bone kharebe ea hau
13. U ngotse lengolo
14. Ha rea bala mangolo
15. Ha lea qeta mosebetsi
16. Ha kea robala
17. Ha ua khathala?
18. Ha lea nyoroa?
19. Ke mametse
20. Ke chele hampe!

UNIT X : O APERE ENG?

1. Puisano	*Dialogue*
Clerk : Nka u thusa ausi?	*Can I help you?*
Nancy : E, ke batla ho reka mose o mocha	*Yes I want to buy a new dress*
Clerk : U batla o motala?	*You want a green one?*
Nancy : E-e. ha ke batle'mala ona	*No, I do not want this colour*
Clerk : U batla'mala ofe?	*Which colour do you want?*
Nancy : Ke batla o mofubelu, o mosootho, o mosoeu kapa o mosehla	*I want a red, brown, white or yellow colour*
Clerk : O mosootho ke ona	*Here is a brown one*
Nancy : Empa o moholo	*But it is big*
Clerk : U apara o mokae	*What size do you wear?*
Nancy : Ke apara o mahareng	*I wear a medium size*
Clerk : O mosehla ke ona	*Here is a yellow one*
Nancy : Ache! ona o mokhutsoane	*Oh no! this one is too short*
Clerk : O mosoeu o joang?	*How about a white one?*
Nancy : O lokile	*It is fine*
Clerk : Lieta le tuku ke tsena bakeng sa ho mechisa	*Hear are shoes and a head scarf to match*
Nancy : Lieta tsena li nyane	*These shoes are small*
Tuku ke bokae?	*How much is the headscarf?*
Clerk : Ke 3 maluti	*It is M3*
Nancy : Mose ona ke bokae?	*How much is the dress?*
Clerk : Ke 50 maluti	*It is M50*
Nancy : Ache! ke soabile, liaparo tsa mona li turu	*Oh no! I am disappointed, the clothes are very expensive here*
Clerk : Ho lokile ausi, tsamaea hantle	*Fine sister, go well*

Lipotso

1. Nancy o batla ho reka eng?
2. O batla ho reka 'mala o joang?
3. Nancy o re mose o mosootho o joang?
4. Nancy o re o apara mose o mokae?
5. Nancy o re mose o mosehla o joang?
6. Nancy o rekile mose o joang?
7. Mose o mosoeu ke bokae?
8. Tuku ke bokae?
9. Na Nancy o thabile?

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2. Verb conjugation

a)	O apara eng?	*What does she wear?*
	O apara kobo	*She wears a blanket*
	O apara baki	" " *a jacket*
	O apara jase	" " *a coat*
	O apara hempe	" " *a shirt*
	O apara mose	" " *a dress*
	O apara bolouse	" " *a blouse*
	O apara jesi	" " *a jersey*
b)	U tena eng?	*What do you wear?*
	U tena sekethe	*You wear a skirt*
	U tena phenthi/bolumare	" " *panties*
	U tena borikhoe	" " *pants*
c)	Ke roala eng?	*What to I wear?*
	Ke roala lieta	*I wear shoes*
	Ke roala katiba	" " *a hat*
	Ke roala tuku	" " *a headscarf*
	Ke roala oache	" " *a watch*
	Ke rola likausu	" " *socks*
	Ke roala reng	" " *a ring*
	Ke roala masale	" " *earrings*
	Ke roala sefaha	" " *a necklace*
d)	Re fasa eng?	*What do we wear?*
	Re fasa thae	*We wear ties*
	Re fasa lebanta	" " *belts*

3. How many?

1.	Motho a le mong	(1)
3.	Motse o le mong	(1)
5.	Lehe le le leng	(1)
7.	Sefate se le seng	(1)
9.	Oache e le 'ngoe	(1)
14.	Borikhoe bo le bong	(1)

4. How many?

Batho ba babeli	(2)
Metse e meraro	(3)
Mahe a mane	(4)
Lifate tse hlano	(5)
Lioache tse tseletseng	(6)
Marikhoe a supileng	(7)
Mese e nobeli	(8)
Likobo tse nobong	(9)
Malumare a leshome	(10)

Grammatical Notes

There are very few adjective stems in Sesotho. These stems together with the class bound adjective concords appear in the appendix.

UNIT XI : U JEOA KE ENG? — *WHAT IS WRONG WITH YOU?*

1. Puisano — *Dialogue*

Ngaka	:	Lula setulong ausi	*Sit on the chair sister*
Ausi Neo	:	Kea leboha ngaka	*Thank you doctor*
Ngaka	:	Molato ke eng?	*What is wrong?*
Ausi Neo	:	Ha ke phele hantle gnaka	*I'm not well doctor*
Ngaka	:	Ho bohloko kae?	*Where do you feel pains?*
Ausi Neo	:	Ke tsoeroe ke sefuba, le hlooho e bohloko haholo	*I have a sore chest, and a severe headache*
Ngaka	:	U se ke oa khathatseha	*Don't worry*
		Ke tla u fa ente	*I shall give you an injection*
Ausi Neo	:	Ken hantle	*That's OK*
Ngaka	:	U je lilamunu haholo 'me u se ke oa noa biri	*Eat a lot of oranges and don't drink beer*
Ausi Neo	:	Kea utloa ngaka	*I hear you doctor*
Ngaka	:	U tsoanetse ho phomola	*You need a rest*
		Ke tla u fa matsatsi a mane	*I will give you four days*
Ausi Neo	:	Ke lefe bokae, ngaka?	*How much should I pay doctor?*
Ngaka	:	Ke kopa M6.00	*I am asking for M6.00*
Ausi Neo	:	Chelete ke ena ngaka	*Here is the money doctor*

Lipotso — *Questions*

1. Ausi Neo o bua le mang? — *To whom is Ausi Neo talking?*
2. Ausi Neo o phela hantle? — *Is Ausi Neo healthy?*
3. Molato ke eng? — *What is wrong?*
4. Ho bohloko kae? — *Where does she feel pains?*
5. O tśoeroe ke eng? — *From what is she suffering?*
6. Ngaka e tla mo fa eng? — *What will the doctor give to her?*
7. O tla ja eng haholo? — *What will she eat most?*
8. Ha a tlo noa eng? — *What is it that she must not drink?*
9. O tśoanetse ho etsa eng? — *What is she supposed to do?*
10. O lefile ngaka bokae? — *How much did she pay for treatment?*

2. Puisano — *Dialogue*

Ngaka	:	Molato ke eng?	*What is wrong?*
Nokuli	:	Ke kula	*I am not well*
Ngaka	:	U jeoa ke eng?	*From what do you suffer?*

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Mokuli	:	Ke jeoa ke mala	*I am suffering from stomachache*
Ngaka	:	A qalile neng?	*When did it start?*
Mokuli	:	A ntsositse bosin	*It woke me up last night*
Ngaka	:	A u mathisa?	*Are the bowels loose?*
Mokuli	:	E, ke tsolla hampe	*Yes, they are excessively loose*
Ngaka	:	Na, a bohloko haholo?	*Is the pain severe?*
Mokuli	:	Ache! a bohloko ka 'nete	*The pain is unbearable*
Ngaka	:	Ke tla u fa morina ho thibela letsollo	*I shall give medicine to stop this diarrhoea*
Mokuli	:	Na bohloko bo tla feela?	*Will the pain stop?*
Ngaka	:	Ke tla u fa lipilisi ho qeta bohloko	*I shall give you tablets to relieve the pain*

Lipotso	*Questions*
1. Mokuli o bua le mang?	*To whom is the patient talking?*
2. O jeoa ke eng?	*What is wrong with him/her?*
3. Mala a qalile hoseng?	*Did the stomachache start in the morning*
4. A mo tsositse neng?	*When did it wake him up?*
5. A mo mathisa?	*Are the bowels loose?*
6. Na mokuli o na le letsollo?	*Does the patient have diarrhoea?*
7. Na mala a hae a bohloko hanyane?	*Is the stomach aching slightly?*
8. Ngaka e tla thibe a letsollo?	*Will the doctor stop the diarrhoea?*
9. Bohloko bo tla fela joang?	*How will the pain stop?*

Explication Unit XI

A)	Ho bohloko kae?	*Where do you feel pain?*
	Ho bohloko sefubeng	*I feel pain in the chest*
	leotong	*foot*
	hloohong	*head*
	mpeng	*stomach*
	maleng	*bowels*
	tsebeng	*ear*
	seropeng	*thigh*
	lethekeng	*waist*
	phatleng	*forehead*
	seretheng	*heel*
	menoaneng	*toe*
	menong	*teeth*

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B) Sefuba se bohloko — *The chest is painful*
Leoto le bohloko — *The foot is sore*
Hlooho e bohloko — *The head is aching*
Mala a bohloko — *The stomach is aching*
Tsebe e bohloko — *The ear is aching*
Serope se bohloko — *The thigh is painful*
Letheka le bohloko — *The waist is aching*
Phatla e bohloko — *The forehead is aching*
Serethe se bohloko — *The heel is painful*
Monoana o bohloko — *The toe is painful*
Meno a bohloko — *The teeth are aching*

C) Subjunctive

Command		Polite Command	
Phomola!	*Rest!*	U phomole	*You must rest*
Ja!	*Eat!*	U je	*You should eat*
Lula!	*Sit!*	U lule	*You should sit*
Noa!	*Drink!*	U noe	*You should drink*
Leboha!	*Thank!*	U lebohe	*You should thank*
Lefa!	*Pay!*	U lefe	*You should pay*
Fa!	*Give!*	U fe	*You should give*
Bolella!	*Tell!*	U bolelle	*You should tell*
Thusa!	*Help!*	U thuse	*You should help*
Botsa!	*Ask!*	U botse	*You should ask*

D) Negative Form

Positive	
Ke phomole	*I should rest*
U robale	*Do sleep*
A sebetse	*Let him work*
Re noe	*Let us drink*
Le lebohe	*Do give thanks*
Ba lefe	*Let them pay*
Koloi e tsamaee	*Let the car go*
Lithuthuthu li eme	*Let the motorbikes stop*
Sefofane se fofe	*Let the plane fly*
Meño a sebetse	*Let the teeth work*
Mose o rokoe	*Let the dress by sewn*

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Negative

Ke se phomole	Ke se ke ka phomola	*I should not rest*
U se robale	U se ke oa robala	*Do not sleep*
A se sebetse	A se ke a sebetsa	*Let him not work*
Re se noe	Re se ke ra noa	*Let us not drink*
Le se lebohe	Le se ke la leboha	*Do not give thanks*
Ba se lefe	Ba se ke ba lefa	*Let them not pay*
E se tsamaee	E se ke ea tsamaea	*Let it not go*
Li se eme	Li se ke tsa ema	*Let them not stop*
Se se fofe	Se se ke sa fofa	*Let it not fly*
A se sebetse	A se ke a sebetsa	*Let them not work*
O se rokoe	O se ke oa rokoa	*Let it not be sewn*

UNIT XII - O MAFOLOFOLO

1. Mogogo		Dialogue
Palesa :	Na u tseba John?	*Do you know John?*
Nancy :	John ofe?	*Which John*
Palesa :	Ea sebetsang temong	*Who works at the cultivators*
Nancy :	Oh! Kea mo tseba. O se a qetile selemo se le seng Lesotho mona	*Oh! I know him. He has completed one year here in Lesotho already*
Palesa :	Batho ba bang ba re "o lehlohonolo".	*Other people say "he is lucky"/fortunate*
Nancy :	Hobaneng?	*Why?*
Palesa :	Hobane o fumane motsoalle ea lokileng	*Because he has found a good friend*
Nancy :	Motsoalle ea lokileng?	*Who is that friend?*
Palesa :	Ke Tseliso	*He is Tseliso*
Nancy :	Na, ke moruti?	*Is he a priest?*
Palesa :	Ha se moruti Feela o ea kerekeng ke mehla	*He is not a priest* *He is just a regular church goer*
Nancy :	Ho thoe o lokile, o bohlale, ebile o matla	*It is said he is kind, intelligent and powerful*
Palesa :	Ha a botsoa ho hang O mafolo-folo	*He is not lazy at all* *He is industrious*
Nancy :	Na, o motenya?	*Is he obese?*
Palesa :	Ee, o mosesanyane Ebile o motelele	*No he is slim* *and tall*
Nancy :	Ke motho e moholo?	*Is he an elderly person?*
Palesa :	Ha a tsofala O sa le mocha	*He is not old* *He is still young*
Nancy :	Ha a khathatsoe ke batho ba lerata kapa ba khopo	*He is not disturbed by noisy or cruel people*
Palesa :	E mong le e mong o thabela ho 'mona	*Everybody is happy to see him*
Nancy :	Ke rata homo chakela	*I would like to pay him a visit*
Palesa :	Mang kapmang a ka mo chakela	*Anyone can pay him a visit*
Nancy :	Na, ke tla fumana kamohelo e mofuthu?	*Will I receive a warm welcome?*
Palesa :	Ehlile	*Definitely*

Lipotso	*Questions*
1. Palesa o bua le mang?	*To whom is Palesa talking?*
2. Ba bua ka mang?	*About whom are they talking?*
3. John ofe?	*Which John?*
4. O qetile nako e kae mona Lesotho?	*How long has he been in Lesotho?*
5. Na, John o lehlohonolo?	*Is John fortunate?*
6. Hobaneng?	*Why?*
7. Lebitso la motsoalle oa hae ke mang?	*What is his friend's name*
8. Na, motsoalle oa John ke tichere?	*Is John's friend a teacher?*
9. Tseliso o ea kerekeng neng?	*When does Tseliso go to church?*
10. Hothoe o joang?	*From rumours, what is he like?*
11. John o mosesanyane kapa o motenya?	*Is John obese?*
12. Na, ke motho e monyenyane?	*Is he a young person?*
13. Na, o mo khutsoanyane?	*Is he short?*
14. Ha a khathatsoe ke eng?	*What is it that does not bother him?*
15. Ke mang ea thabelang ho 'mona?	*Who is happy to see him?*
16. Ke mang ea ratang ho mo chakela?	*Who wants to pay him a visit?*
17. Ke mang ea ka mo chakelang?	*Who can pay him a visit?*
18. Ea mo chakelang o tla fumana kamohelo e joang?	*For the one who pays him a visit, what kind of welcome is he going to recieve?*

2. Moqoqo	Enoa ke mang?	*Dialogue*	*Who is this one?*
Rannete :	Hana u tseba John?	*By the way, do you know John?*	
Ramosa :	E kea mo tseba	*Yes, I know him*	
Rannete :	Lena ke lebenkele leo	*This is the shop*	
	a sebetsang ho lona	*where he works*	
Ramosa :	Ena ke neg?	*What is this?*	
Rannete :	Ena ke ntlo ea hae	*This is his house*	
Ramosa :	Bana bana ke ba mang?	*Whose children are these?*	
Rannete :	Bana bana ke ba hae	*These children are his*	
Ramosa :	Na ba kena sekolo?	*Are they attending school?*	
Rannete :	E, sena ke sekolo sa bona	*Yes, this is their school*	
Ramosa :	Mosali enoa ke oa mang?	*Whose wife is this?*	
Rennete :	Mosali enoa ke oa hae	*This wife is his*	
	Lebitso is hae ke 'Masentle	*Her name is 'Masentle*	
	Ke mooki sepetlele	*She is a nurse at the hospital*	

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Ramosa	:	Ntate enoa ke mang?	*Who is this man?*
Rennete	:	Ke ntate Molemo - ke moahisani oa hae	*He is father Molemo - he is his neighbour*
Ramosa	:	'M'e enoa o sebetsa mona?	*Does this woman work here?*
Rannete	:	E, 'm'e enoa ke mosebeletsi oa hae	*Yes, this woman is his servant employee*
Ramosa	:	Batho bana ba tsofetse	*Are these people old?*
Rannete	:	Ehlile, ke nkhonoae le ntatae-moholo	*Certainly, that is his grand-mother and grandfather*
Ramosa	:	Ntate enoa eena o sebetsa eng?	*What is this man's occupation?*
Rannete	:	Ntate Sam ke mokhanni oa koloi	*Father Sam is a motor car driver*

Lipotso	*Questions*
1. Rannete o bua le mang?	*To whom is Rannete talking?*
2. Ba bua ka mang?	*About whom are they talking?*
3. John o sebetsa kae?	*Where does John work?*
4. Na, o na le ntlo?	*Does he own a house?*
5. Na, o na le bana?	*Does he have children?*
6. Na, ba kena sekolo?	*Do they attend school?*
7. Na, o na le mosali?	*Is he married?*
8. Lebitso la mosali oa hae ke mang?	*What is his wife's name?*
9. Mosali oa hae ke eng?	*What is his wife?*
10. O sebetsa kae?	*Where does she work?*
11. Ntate Molemo ke mang?	*Who is father Molemo?*
12. Na, John o na le mosebeletsi?	*Does John have a servant*
13. Na, mosebeletsi oa John ke monna kapa mosali?	*Is John's servant a man or a woman?*
14. John o na le nkhono?	*Does John have a granny?*
15. John o na le ntate moholo?	*Does John have a grandfather?*
16. Na, nkhonoae o mocha?	*Is his granny young?*
17. Ntate Sam o sebetsa eng?	*What is Father Sam's occupation?*

Explication Unit XII

Singular

Ke mang ea sebetsang temong?	*Who works at the cultivators*
Ke mang ea buang le Neo?	*Who is speaking to Neo?*
Ke mang ea etsang mokete?	*Who is preparing a party?*
Ke mang ea khannang koloi?	*Who is driving the car?*

Ke mang ea rutang bana?	*Who is teaching the children?*
Ke mang ea thusang Thabo?	*Who is helping Thabo?*
Ke mang ea rekang sethuthuthu?	*Who is buying a motorbike?*
Ke mang ea lumelisang Mpho?	*Who is greeting Mpho?*
Ke mang ea kulang?	*Who is not well?*

Plural

Ke bo mang ba sebetsang?	*Who are working?*
Ke bo mang ha buang?	*Who are talking?*
Ke bo mang ba etsang?	*Who are preparing?*
Ke bo mang ba khannang?	*Who are driving?*
Ke bo mang ba rutang?	*Who are teaching?*
Ke bo mang ba thusang?	*Who are helping?*
Ke bo mang ba rekang?	*Who are buying?*
Ke bo mang ba lumelisang?	*Who are greeting?*
Ke bo mang ba kulang?	*Who are sick?*

3. Qualitatives

O lehlohonolo	*He is fortunate*	Ke metsi	*I am wet*
O lokile	*He is kind*	Ke litsila	*I am dirty*
O bohlale	*He is intelligent*	U hloekile	*You are clean*
O matla	*She is powerful/strong*	U thata	*You are difficult*
O botsoa	*She is lazy*	O bonolo	*He is soft*
O mafolo-folo	*He is industrious*	U lenama	*You are slow*
O lerata	*She is noisy*	U sesotho	*You are dull/stupid*
O khopo	*He is cruel*	O mohono/mona	*She is jealous*
O leshano	*She is lying*	O mosa	*She is kindhearted*
O molemo	*He is good*	O sehloho	*He is cruel*
O bonolo	*He is polite*	O masene	*He is crafty*
O tsofetse	*He is old*	O mohau	*She is graceful*
O malimabe	*She is unlucky/unfortunate*	O lihlong	*She is shy*
O mocha	*She is young*	O thotse	*He is quiet*

4. Negative Form

Ke mang ea sa sebetseng?	*Who is not working?*
Ke mang ea sa bueng?	*Who is not talking?*
Ke mang ea sa etseng?	*Who is not doing?*
Ke mang ea sa khanneng?	*Who is not driving?*

Ke mang ea sa ruteng?	*Who is not teaching?*
Ke mang ea sa thuseng?	*Who is not helping?*
Ke mang ea sa rekeng?	*Who is not buying?*
Ke mang ea sa lumeliseng?	*Who is not greeting?*
Ke mang ea sa kuleng?	*Who is not sick?*
Ke bo mang ba sa sebetseng?	*Who are not working?*
Ke bo mang ba sa bueng?	*Who are not talking?*
Ke bo mang ba sa etseng?	*Who are not doing?*
Ke bo mang ba sa khanneng?	*Who are not driving?*
Ke bo mang ba sa ruteng?	*Who are not teaching?*
Ke bo mang ba sa thuseng?	*Who are not helping?*
Ke bo mang ba sa lumeliseng?	*Who are not greeting?*
Ke bo mang ba sa kuleng?	*Who are not sick?*

5. Negative Form

Ke lehlohonolo	*I am fortunate*	Ha ke lehlohonolo	*I am not fortunate*
Re bohlale	*We are clever*	Ha re bohlale	*We are not clever*
U matla	*You are strong*	Ha u matla	*You are not strong*
Le botsoa	*You are lazy*	Ha le botsoa	*You are not lazy*
O mafolofolo	*He is industrious*	Ha a mafolofolo	*He is not industrious*
Ba lerata	*They are noisy*	Ha ba lerata	*They are not noisy*
U khopo	*You are cruel*	Ha u khopo	*You are not cruel*
O leshano	*She is telling a lie*	Ha a leshano	*She is not telling a lie*
O molemo	*He is good*	Ha a molemo	*He is not good*
U bonolo	*You are polite*	Ha u bonolo	*You are not polite*
Le malimabe	*You are unfortunate*	Ha le malimabe	*You are not unfortunate*
Ba mona	*They are jealous*	Ha ba mona	*They are not jealous*
U mosa	*You are kindhearted*	Ha u mosa	*You are not kindhearted*
Ke sehloho	*I am cruel*	Ha ke sehloho	*I am not cruel*
O masene	*He is crafty*	Ha a masene	*He is not crafty*
Re mohau	*We are graceful*	Ha re mohau	*We are not graceful*
O lihlong	*She is shy*	Ha a lihlong	*She is not shy*
U boi	*You are a coward*	Ha u boi	*You are not a coward*
Ke metsi	*I am wet*	Ha ke metsi	*I am not wet*
Re litśila	*We are dirty*	Ha re litśila	*We are not dirty*
U thata	*You are difficult*	Ha u thata	*You are not difficult*
O lenama	*He is slow*	Ha a lenama	*He is not slow*

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U sethoto	*You are stupid*	Ha u sethoto	*You are not stupid*
Ho bohloko	*It is painful*	Ha ho bohloko	*It is not painful*
Ho monate	*It is nice/interesting*	Ha ho monate	*It is not interesting*
Ke tsofetse	*I am old*	Ha kea tsofala	*I am not old*
U lokile	*You are kind*	Ha ua loka	*You are not kind*
O hloekile	*He is clean*	Ha ua hloeka	*He is not clean*
O thotse	*She is quiet*	Ha a thola	*She is not quiet*
Ho boima	*It is heavy*	Ha ho boima	*It is not heavy*
Ho mofuthu	*It is warm*	Ha ho mofuthu	*It is not warm*

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UNIT XIII - KE ILE KA

1. Puisano — Mohase le Pulane — *Dialogue*

Mohase	:	Mannyeo, u tsoa kae?	*Mother of so and so, where do you come from*
Pulane	:	Ke tsoa Phamong/Quthing	*I am from Phamong/Quthing*
Mohase	:	U ile oa ea neng teng?	*When did you go there?*
Pulane	:	Ke ile ka ea khoeli e fetileng	*I went there last month*
Mohase	:	O ile oa tsamaea ka eng?ng?	*What did you use for transport?*
Pulane	:	Ke ile ka tsamaea ka bese	*I used a bus*
Mohase	:	U ile oa tsamaea o le mong?	*Did you go alone?*
Pulane	:	E-e, ke ile ka tsamaea le Pule	*No, I went there with Pule*
Mohase	:	Le ile la robaletsa?	*Did you sleep on the way?*
Pulane	:	Re ile ra robaletsa ngoaneso	*We slept on the way sister*
Mohase	:	Hokae?	*Where?*
Pulane	:	Re ile ra robaletsa Mohale's Hoek	*We slept at Mohale's Hoek*
Mohase	:	Joale, Phamong le ile la fihla neng?	*Then, when did you arrive at Phamong?*
Pulane	:	Re ile ra fihla tsatsing le hlahlamang	*We arrived the following day*
Mohase	:	Le ile la fihlela ha mang?	*Where did you find accommodation?*
Pulane	:	Re ile ra fihlela ha malome	*We were accommodated at my uncle's plac*

Lipotso

1.	Mohase o bua le mang?	*To whom is Mohase talking?*
2.	Pulane o tsoa kae?	*Where does Pulane come from?*
3.	Pulane o ile le mang Phamong?	*With whom did Pulane go to Phamong?*
4.	Ba ile ka eng?	*What did they use for transport?*
5.	Pule le Pulane ba robalelitse kae?	*Where did Pule and Pulane sleep?*
6.	Ba fihlile neng Phamong?	*When did they arrive at Phamong?*
7.	Ba fihletse ha mang?	*Who hosted them?*
8.	Na Pule ke ngoanana kapa moshanyana?	*Is Pule a girl or a boy?*

2. Moqoqo

Makhaola o ile a ea Mafeteng ka Mantaha hoseng, ho ea rekisa likhomo tse peli. O ile a fumana liranta tse mashome a robeli (R80,00). Ha a qetile o ile a rekela mosali oa hae mose le tjale. O ile a ithekela katiba le lieta tse sootho. Mantsiboea o ila a ea ha khaitseli ea hae, a robaletsa teng. Ka Labobeli hoseng o ile a ea toropong ho reka nama le lijo tse ling. Ha a qetile a khutlela hae. Joale o tśoanela ho rekela Tsietsi liaparo tsa sekolo le libuka. Hape o tśoanela ho lefa chelete ea sekolo.

BEST COPY AVAILABLE

Dialogue

Makhaola went to Mafeteng on Monday mornign to go and sell two cattle. He got eighty rand (R80,00). Thereafter he bought his wife a dress and a rug. He bought himself a hat and a pair of brown shoes. In the afternoon he went to his sister's place and slept there. On Tuesday morning he went to town to buy meat and other foodstuffs. Thereafter he went back home. Now he is supposed to buy school uniform and books for Tsietsi. Again, he is supposed to pay school fees.

Lipotso

1.	Makhaola o ile a ea Mafeteng neng?	*When did Makhaola go to Mafeteng?*
2.	O ile ho etsa eng Mafeteng?	*What did he go to do there?*
3.	O ile a fumana bokae?	*How much did he get?*
4.	O ile a robaletsa ha mang?	*Where did he put up?*
5.	O ile a reka eng ka Labobeli?	*What did he buy on Tuesday?*
6.	O ile a rekela mosali oa hae eng?	*What did he buy for his wife?*
7.	Eena o ila a ithekela eng?	*What did he buy for himself?*
8.	O tśoanela ho rekela Tsietsi eng?	*What is he supposed to buy for Tsietsi?*

2. Moqoqo

Makhaola ha a ka a ea Mafeteng ka Mantaha hoseng, ho ea rekisa likhomo tse peli. Ha a ka a fumana liranta tse mashome a robeli. Ha a qetile ha a ka a rekela mosali oa hae mose le tjale. Ha a ka a ithekela katiba le lieta tse sootho. Mantsiboea ha a ka a ea ha khaitseli ea hae. Ka Labobeli hoseng ha a ka a ea toropong ho reka nama le lijo tse ling. Ha a qetile ha a khutlela hae. Joale ha a tśoanela ho lefa chelete ea sekolo.

Dialogue

Makhaola did not go to Mafeteng on Monday morning to sell two cattle. He did not get eighty rand. After that, he did not buy his wife a dress and a rug. He did not buy himself a hat and a pair of brown shoes. In the afternoon he did not go to his ter's place. On Tuesday morning he did not go to town to buy meat and other foodstuffs. After that, he did not go back home. Now he is not supposed to buy school uniform and books for Tsietsi. Again, he is not supposed to pay school fees.

Lipotso	*Questions*
1. Makhaola ha a ka a ea Mafeteng neng?	*When was it when Makhaola didn't go to Mafeteng?*
2. Ha a ka a etsa eng?	*What is is that he did not do?*
3. Ha a ka a fumana bokae?	*How much is it that he did not get?*
4. Ha a ka a ea ha mang mantsiboea?	*To whose place didn't he go in the afternoon*
5. Ha a ka a reka eng ka Labobeli?	*What is it he did not buy on Tuesday?*
6. Ha a ka a rekela mosali oa hae eng?	*What is it that he did not buy for his wife*
7. Eena ha a ka a ithekela eng?	*What is it that he did not buy for himself*
8. Ha a tśoanela ho rekela Tsietsi eng?	*What is it that he is not supposed to buy for Tsietsi?*

Explication Unit XIII

Ke ile ka ea kae?	*Where did I go?*
Ke ile ka ea Mafeteng	*I did go to Mafeteng*
Ke ila ka ea Roma	*I did go to Rome*
Ke ile ka ea ofising	*I did go to to the office*
Ke ile ka ea bankeng	*I did go to the bank*
Re ile ra ja eng?	*What did we eat?*
Re ile ra ja nama	*We did eat meat*
Re ile ra ja meroho	*We did eat vegetables*
Re ile ra ja litholoana	*We did eat fruit*
U ile ua robala neng?	*When did you go to bed?*
U ile ua robala ka 10.30	*You did go to bed at 10.30*
U ile ua robala bosiu	*You did go to bed at night*
U ile ua robala hoseng	*You did go to bed in the morning*
Le ile la sebetsa joang?	*How did you work?*
Le ile la sebetsa hantle	*You did work well*
Le ile la sebetsa hampe	*You did work badly*
Le ile la sebetsa hantle haholo	*You did work very well*
O ile a ruta joang?	*How did he teach?*
O ile a ruta hampe	*He did teach badly*
Ba ile ba ruta joang?	*How did they teach?*
Ba ile ba ruta hantle	*They did teach well*

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3.	Ke bone	*I saw*	Ke ile ka bona	*I did see*
	Ke apere	*I am dressed up*	Ke ile ka apara	*I did dress up*
	Re ngotse	*We have written*	Re ile ka ngola	*We did write*
	Ba utloile	*They have heard*	Ba ile ba utloa	*They did hear*
	O fihlile	*He has arrived*	O ile a fihla	*He did arrive*
	U lebetse	*You have forgotten*	U ila ua lebala	*You did forget*
	Le qetile	*You have finished*	Le ile la qeta	*You did finish*
	Re khutli	*We are back*	Re ile ra khutla	*We did come back*
	Ba bapetse	*They have played*	Ba ile ba bapala	*They did play*
	Li shoele	*They are dead*	Li ile tsa shoa	*They did die*

4.	Kea bona	*I see*	Ke ile ka bona	*I did see*
	Kea apara	*I am dressing up*	Ke ile ka apara	*I did dress up*
	Rea ngola	*We are writing*	Re ile ra ngola	*We did write*
	Baa utloa	*They hear*	Ba ile ba utola	*They did hear*
	Oa fihla	*He has just arrived*	O ile a fihla	*He did arrive*
	Ua lebala	*You forget/are forgetful*	U ile ua lebala	*You did forget*

5.	Ke ile ka reka pere	*I did buy a horse*
	Ke ile ka e reka (pere)	*I did buy it (horse)*
	Ba ile ba fumana chelete	*They did get money*
	Ba ile ba e fumana	*They did get it*
	Re ilera utloa ntate	*We did listen to father*
	Re ile ra moutloa	*We did listen to him*
	U ile ua bona Mpone	*You did see Mpone*
	U ile ua mo bona	*You did see him*
	Le ile la chakela 'm'e Agnes	*You did pay mother Agnes a visit*
	Le ile la mo chakela	*You did pay her a visit*
	Ntate Sam o ile akhanna koloi	*Father Sam did drive a car*
	Ntate Sam o ile a e khanna	*Father Sam did drive it*
	Re ile ra ja bohobe	*We did eat bread*
	Re ile ra bo ja	*We did eat it*
	Lintja li ile tsa bohola lesholu	*The dogs did bark at the thief*
	Lintja li ile tsa le bohola	*The dogs did bark at him*

BEST COPY AVAILABLE

Mookameli o ile a amohela baithaopi	*The manager did welcome the volunteers*
Mookameli o ile a <u>ba</u> amohela	*The manager did welcome them*
Coral o ile a lefa matichere	*Coral did pay the teachers*
Coral o ile a <u>a</u> lefa	*Coral did pay them*

UNIT XIV : KE NE KE

1. Puisano — Ntoiseng le Lisebo

Ntoiseng	:	Nini o fihlile neng?	*When did Nini arrive?*
Lisebo	:	O fihlile ka Mantaha	*She arrived on Monday*
Ntoiseng	:	O ne a tsoa kae?	*Where was she from?*
Lisebo	:	O ne a tsoa Semonkong	*She was from Semonkong*
Ntoiseng	:	O ne a palame eng?	*On what was she travelling?*
Lisebo	:	O ne a palame sefofane sa Lesotho	*She was travelling in a Lesotho aircraft*
Ntoiseng	:	O ne a apere joang?	*How was she dressed up?*
Lisebo	:	O ne a apere hantle kannete	*She was neatly dressed*
Ntoiseng	:	O ne a apere eng?	*What was she wearing?*
Lisebo	:	O ne a apere mose o mosehla le jesi e sootho	*She was wearing a yellow dress and a brown jersey*
Ntoiseng	:	O ne a lula kae Semonkong?	*Where abouts in Semonkong was she staying?*
Lisebo	:	O ne a lula moreneng	*She was residing at the King's palace*
Ntoiseng	:	O ne a sebetsa koana Semonkong?	*Was she working there at Semonkong?*
Lisebo	:	E-e, o ne a chakile	*No, she was visiting*
Ntoiseng	:	O ne a chaketse bo-mang?	*Whom had she gone to pay a visit?*
Lisebo	:	O ne a chaketse metsoalle ea hae	*She had gone to pay her friends a visit*

Lipotso	*Questions*
1. Nini o ne a tsoa kae?	*Where was Nini from?*
2. O ne a apere eng?	*What was she wearing?*
3. O ne a lula kae Semonkong?	*Where was she staying at Semonkong?*
4. O ne a palame eng?	*On what was she travelling?*
5. O ne a paere joang?	*How was she dressed?*
6. Nini o ne a chaketse mang?	*Whom was Nini visiting?*
7. O ne a sebetsa Semonkong?	*Was she working at Semonkong?*

2. Moqoqo

Ke ne ke lula Amerika empa ke lula Lesotho hona joale. Ke ne ke lula Boston. Ke ne ke lula le batsoali baka le bana beso. Batsoali baka

ba ne ba sebetsa toropong empa ba sebetsa hae/lapeng hona joale. Bana beso ba ne ba kena sekolo empa ba ithuta unibesithing hona joale. Bana beso ba ne ba ithuta haholo; ba ne ba sebetsa kathata kannete. Ke ne ke rata ho bapala bolo Boston. Hape ke ne ke rata ho bina le ho tantśa. Abuti oa ka o ne a rata hoja le ho robala feela. Ausi oaka o ne a rata ho suna mohlankana oa hae.

I was staying in America but I stay in Lesotho now. I was staying in Boston. I was staying with my parents and my brothers and sisters. My parents were working in town but now they are working at home. My brothers and sisters were attending school but now they are studying at the University. My brothers and sisters were studying very much; they were exerting much effort. I used to play soccer at Boston. Again, I liked singing and dancing. My elder brother liked eating and sleeping only. My sister liked kissing her boyfriend.

Lipotso

1. U ne u lula kae Amerika?	*Where were you staying in America?*
2. U lula kae hona joale?	*Where do you stay now?*
3. U ne u lula le mang?	*With whom were you staying?*
4. Batsoali ba hau ba ne ba sebetsa kae?	*Where were your parents staying?*
5. Batsoali ba hau be sebetsa kae hona joale?	*Where are your parents working now?*
6. Bana beno ba ne ba sebetsa joang?	*How were your brothers and sisters working?*
7. Bana beno ba ne ba ithuta joang?	*How were your brothers and sisters studying?*
8. U ne u rata ho etsa eng Boston?	*What did you like doing in Boston?*
9. Abuti oa hau o ne a rata eng?	*What did your brother like?*
10. Ausi oa hau o ne a rata eng?	*What did your sister like?*

3. Moqoqo

Ke ne ke sa lule Amerika empa ke lula Lesotho hona joale. Ke ne ke sa lule Boston. Ke ne ke sa lule le batsoali baka le bana beso. Batsoali baka ba ne ba sa sebetse toropong empa ba sebetsa hae/lapeng hona joale. Bana beso ba ne ba sa kene sekolo empa ba ithuta unibesithing hona joale. Bana beso ba ne ba sa ithute haholo; ba ne ba sa sebetse kathata kannete. Ke ne ke sa rate ho bapala bolo Boston. Hape ke ne ke sa rate ho bina le ho tantśa. Abuti oaka o ne a sa rate ho ja le ho robala reela. Ausi oaka o ne a sa rate ho suna mohlankana oa hae.

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I was not staying in America but I stay in Lesotho now. I was not staying in Boston. I was not staying with my brothers and sisters and my parents. My parents were not working in town but they are working at home now. My brothers and sisters were not attending school, but they are studying at the University now. My brothers and sisters were not studying very much; they were not exerting any effort at all. I did not like playing soccer in Boston. Again, I did not like singing and dancing. My elder brother did not like eating and sleeping only. My sister did not like kissing her boyfriend.

Lipotso

1. U ne ua sa lule kae Amerika?	*Where did you not stay in America?*
2. U ne u sa lule le mang?	*With whom were you not staying?*
3. Batsoali ba hau ba ne ba sa sebetse kae?	*Where were you parents not working?*
4. Bana beno ba ne ba sa ithute joang?	*How were your brothers and sisters not studying?*
5. Bana beno ba ne ba sa sebetse joang?	*How were your brothers & sisters not working?*
6. U ne u sa rate ho etsa eng Boston?	*What is it that you did not like doing in Boston*
7. Abuti oa hau o ne a sa rate eng?	*What is it that your brother did not like doing?*
8. Ausi oa hau o ne a sa rate eng?	*What is it that your sister did not like?*

Explication Unit XIV

1. Ke ne ke ea kae?	*Where was I going?*
Ke ne ke ea Mafeteng	*I was going to Mafeteng*
Ke ne ke ea Roma	*I was going to Rome*
Ke ne ke ea ofising	*I was going to the office*
Ke ne ke ea bankeng	*I was going to the bank*
Re ne re ja eng	*What were we eating?*
Re ne re ja nama	*We were eating meat*
Re ne re ja meroho	*We were eating vegetables*
Re ne re ja litholoana	*We were eating fruit*
U ne u robala neng?	*When were you sleeping?*
U ne u robala ka 10.30	*You were going to bed at 10.30*
U ne u robala bosiu	*You were going to bed at night*
U ne u robala hoseng	*You were going to bed in the morning*

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Le ne le sebetsa joang?	*How were you working?*
Le ne le sebetsa hantle	*You were working well*
Le ne le sebetsa hampe	*You were working badly*
Le ne le sebetsa hangle haholo	*You were working very well*
O ne a ruta joang?	*How was he teaching?*
O ne a ruta hampe	*He was teaching badly*
O ne a ruta hamonate	*He was teaching nicely*
O ne a ruta hantle	*He was teaching well*

2.	Ke bona	*I see*	Ke ne ke bona	*I was seeing*
	Kea apara	*I am dressing up*	Ke ne ke apara	*I was dressing up*
	Rea ngola	*We are writing*	Re ne re ngola	*We were writing*
	Baa utloa	*They hear*	Ba ne ba utloa	*They were hearing*
	Oa fihla	*He has just arrived*	O ne a fihla	*He was just arriving*
	Ua lebala	*You are forgetful*	U ne u lebala	*You were forgetful*
3.	Ke bone	*I have seen*	Ke ne ke bone	*I had seen*
	Ke apere	*I am dressed up*	Ke ne ke apere	*I had dressed up*
	Re ngotse	*We have written*	Re ne re ngotse	*We had written*
	Ba utloile	*They have heard*	Ba ne ba utloile	*They had heard*
	O fihlile	*He has arrived*	O ne a fihlile	*He had arrived*
	U lebetse	*You have forgotten*	U ne u lebetse	*You had forgotten*
	Le qetile	*You have finished*	Le ne le qetile	*You had finished*
	Ba bapetse	*They have played*	Ba ne ba bapetse	*They had played*
	Li shoele	*They have died*	Li ne li shoele	*They had died*

4.	Ke ne ke le kae?	*Where was I?*
	Ke ne ke le Roma	*I was in Rome*
	Ke ne ke le Hilton	*I was in Hilton*
	Ke ne ke le posong	*I was at the Post Office*
	U ne u le kae	*Where were you?*
	U ne u le lapeng	*You were at home*
	U ne u le ofising	*You were in the office*
	U ne u le Leribe	*You were in Leribe*

Re ne re le kae?	*Where were we?*
Re ne re le joaleng	*We were at the beerhall*
Re ne re le sekolong	*We were at school*
Re ne re le bankeng	*We were at the bank*
Re ne re le basaling	*We were at the women*
Le ne le le kae?	*Where were you?*
Le ne le le mosebetsing	*You were at work*
Le ne le le hoteleng	*You were at the hotel*
Le ne le le teeng	*You were at tea/You had gone for tea*
Le ne le le lijong	*You had gone for meals*
O ne a le kae?	*Where was he?*
O ne a le Semonkong	*He was at Semonkong*
O ne a le Studio One	*He was at Studio One*
O ne a le khefing	*He was at the cafe*
Ba ne ba le kae?	*Where were they?*
Ba ne ba le teng	*They were there*
Ba ne ba le sieo	*They were not there*
Ba ne ba le hae	*They were at home*

5. Puisano — Morongoe le Libuseng

Morongoe	:	U ne u le kae mannyeo?	*Where were you?*
Libuseng	:	Ke ne ke le posong	*I was at the post office*
Morongoe	:	Re ne re u batla	*We were looking for you*
Libuseng	:	Le ne le mpatla kae?	*Where were you looking for me?*
Morongoe	:	Re ne re u batla ofising ea hau	*We were looking for you in your office*
Libuseng	:	Le ne le batla eng?	*What were you looking for?*
Morongoe	:	Re ne re batla liontlolo tsa Language Lab	*We were looking for the Language Lab keys*
Libuseng	:	Le ne le batla eng ka Language Lab?	*What were you looking for in the Language Lab?*
Morongoe	:	Re ne re batla Tape Recorder	*We were looking for the Tape Recorder*
Libuseng	:	Na Tape Recorder e teng ka Language Lab?	*Is there a Tape Recorder in the Language Lab?*
Morongoe	:	E ne e le teng ka Laboraro	*It was there on Wednesday*
Libuseng	:	Mohlomong e ntse e le teng	*Perhaps it is still there*

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Lipotso

1. Morongoe o bua le mang? *To whom is Morongoe talking?*
2. Libuseng o ne a le kae? *Where was Libuseng?*
3. Morongoe o ne a batla Libuseng kae? *Where was Morongoe looking for Libuseng?*
4. Morongoe o ne a batla eng? *What was Morongoe looking for?*
5. Ba na ba batla eng ka Language Lab? *What were they looking for in the Language Lab?*

6.	Ke motenya	*I am obese*	Ke ne ke le motenya	*I was obese*
	U mosesane	*You are tiny*	U ne u le mosesane	*You were tiny*
	O mobe	*He is ugly*	O ne a le mobe	*He was ugly*
	Re batle	*We are beautiful*	Re ne re le batle	*We were beautiful*
	Le baholo	*You are elderly*	Le ne le le baholo	*You were elderly*
	Ba bangata	*They are many*	Ba ne ba le bangata	*They were many*
7.	Ha ke botsoa	*I am not lazy*	Ke ne ke <u>se</u> botsoa	*I was not lazy*
	Ha u bohlale	*You are not clever*	U ne u <u>se</u> bohlale	*You were not clever*
	Ha a khopo	*He is not cruel*	O ne a se khopo	*He was not cruel*
	Ha re mali-mabe	*We are not bad luck*	Re ne re se mali-mabe	*We were not bad luck*
	Ha le mosa	*You are not kind*	Le ne le se mosa	*You were not kind*
	Ha ba pelo-mpe	*They are not evil hearted*	Ba ne ba se pelo-mpe	*They were not evil hearted*

8. Kajeno ke Labohlano *Today is Friday*

Maobane e ne e le Labone *Yesterday it was Thursday*
Maoba e ne e le Laboraro *Day before yesterday it was Wednesday*

Kajeno ke la 7 khoeling *Today is the seventh*

Maobane e ne e le la 6 khoeling *Yesterday it was the sixth*
Maoba e ne e le al 5 khoeling *Day before yesterday it was the fifth*

Selemo sena ke 1986 *This year is 1986*
Monongoaha ke 1986 *The current year is 1986*

Selemo se fetileng e ne le 1985 *The past year was 1985*
Ngoahola e ne e le 1985 *Last year was 1985*

Ngoahola - kola e ne e le 1984 *That year was 1984*

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Unit XV - Ke tla be ke

1. Puisano — Ntoiseng le Libuseng

Ntoiseng	:	Nini o tla fihla neng?	*When will Nini arrive?*
Libuseng	:	O tla fihla ka mantaha	*She will arrive on Monday*
Ntoiseng	:	O tla be a tsoa kae?	*Where will se be coming from?*
Libuseng	:	O tla be a tsoa Semonkong	*She will be coming from Semokong*
Ntoiseng	:	O tla be a palame eng?	*On what will she be travelling?*
Libuseng	:	O tla be a palame sefofane sa Lesotho	*She will be travelling in a Lesotho aircraft*
Ntoiseng	:	O tla be a apere joang?	*How will she be dressed?*
Libuseng	:	O tla be a apere hantle kannete	*She will be neatly dressed*
Ntoiseng	:	O tla be a apere eng?	*What will she be wearing?*
Libuseng	:	O tla be a apere mose o mosehla le jesi e sootho	*She will be wearing a yellow dress and a brown jersey*
Ntoiseng	:	O tla be a lula kae Semonkong?	*Where will she be staying at Semokong?*
Libuseng	:	O tla be a lula moreneng	*She will be staying at the King's palace*
Ntoiseng	:	O tla be a sebetsa koana Semonkong?	*Will she be working there at Semokong?*
Libuseng	:	E-e, o tla be a chakile	*No, she will be visiting*
Ntoiseng	:	O tla be a chaketse bo-mang?	*Whom will she be*
Libuseng	:	O tla be a chaketse metsoalle ea hae	*She will be visiting her friends*

Lipotso

1.	Nini o tla be a tsoa kae?	*Where will Nini be coming from?*
2.	O tla be a paere eng?	*What will she be wearing?*
3.	O tla be a lula kae Semonkong?	*Where will seh be staying at Semonkong?*
4.	O tla be a palame eng?	*On what will she be travelling?*
5.	O tla be a apere joang?	*How will she be dressed?*
6.	Nini o tla be a chaketse mang?	*When will Nini be visiting?*
7.	O tla be a sebetsa Semonkong?	*Will she be working at Semonkong?*

2. Moqoqo

Ke lula Lesotho hona joale empa ke tla be ke lula Amerika ka selemo se tlang. Ke tla be kulula Boston. Ke tla be ke lula le batsoali baka le bana beso. Batsoali baka ba sebetsa toropong hona joale empa ba tla be ba sebetsa hae. Bana beso ba kena sekolo hona joale empa ba tla be ba ithuta unibesithing. Bana beso ba tla be ba ithuta haholo; ba tla be ba sebetsa ka thata.

I stay in Lesotho now, but I will be staying in America next year. I shall be staying at Boston. I shall be staying with my parents and my brothers and sisters. My parents work in town now but they will be working at home. My brothers and sisters are attending school now, but they will be studying at the University. My brothers and sisters will be studying seriously; they will be exerting much effort.

Lipotso

1.	U lula kae hona joale?	*Where do you stay now?*
2.	U tla be o lula kae Amerika?	*Where will you be staying in America?*
3.	U tla be o lula le mang?	*With whom will you be staying?*
4.	Batsoali ba hau be sebetsa kae hona joale?	*Where are your parents working now?*
5.	Batsoali ba hau ba tla be ba sebetsa kae?	*Where will your parents be working?*
6.	Bana beno ba tla be ba ithuta joang?	*How will your brothers and sisters be studying?*
7.	Bana beno ba tla be ba sebetsa joang?	*How will your brothers and sisters be working?*

3. Moqoqo

Ke lula Lesotho hona joale empa ke tla be ke sa lule Amerika ka selemo se tlang. Ke tla be ke sa lule le batsoali baka le bana beso. Batsoali baka be sebetsa toropong hona joale empa ba tla be ba sa sebetse hae. Bana beso ba kena sekolo hona joale empa be tla be ba sa ithute unibesithing. Bana beso ba tla be ba sa ithute. Ba tla be ba sa sebetse kathata

I stay in Lesotho now but I shall not be staying in America next year. I shall not be staying at Boston. I shall not be staying with my parents and my brothers and sisters. My parents are working in town now but they will not be working at home. My brothers and sisters are attending school now but they will not be studying at the University. My brothers and sisters will not be studying. They will not be working hard.

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Lipotso

1.	U tla be u sa lule kae Amerika?	*Where do you stay now?*
2.	U tla be u sa lule le mang?	*Where will you be staying in America?*
3.	Batsoali ba hao ba tla be ba sa sebetse kae?	*With whom will you be staying?*
4.	Bana beno ba tla be ba sa ithute kae?	*Where are your parents working now?*
5.	Bana beno ba tla be ba sa sebetse joang?	*Where will your parents be working?*

Explication Unit XV

1. Ke tla be ke ea kae? — *Where shall I be going?*

Ke tla be ke ea Mafeteng	*I shall be going to Mafeteng*
Ke tla be ke ea Roma	*I shall be going to Rome*
Ke tla be ke ea ofising	*I shall be going to the office*
Ke tla be ke ea bankeng	*I shall be going to the bank*

Re tla be re ja eng? — *What will we be eating?*

Re tla be re ja nama	*We will be eating meat*
Re tla be re ja meroho	*We will be eating vegetables*
Re tla be re ja litholoana	*We will be eating fruit*

U tla be u robala neng? — *When will you be sleeping?*

U tla be u robala bosiu	*You will be sleeping at night*
U tla be u robala ka 10.30	*You will be sleeping at 10.30*
U tla be u robala hoseng	*You will be sleeping in the morning*

Le tla be le sebetsa joang? — *How will you be working?*

Le tla be le sebetsa hantle	*You will be working well*
Le tla be le sebetsa hampe	*You will be working badly*
Le tla be le sebetsa hangle haholo	*You will be working very well*

O tla be a ruta joang? — *How will he be teaching?*

O tla be a ruta hampe	*He will be teaching badly*
O tla be a ruta hamonate	*He will be teaching nicely*
O tla be a ruta hantle	*He will be teaching well*

2.	Kea bona	*I see*	Ke tla be ke bona	*I shall be seeing*
	Kea apara	*I am dressing up*	Ke tla be ke apara	*I shall be dressing up*
	Rea ngola	*We are writing*	Re tla be re ngola	*We shall be writing*
	Baa utloa	*They hear*	Ba tla be ba utloa	*They will be hearing*
	Oa fihla	*He has just arrived*	O tla be a fihla	*He will be arriving*
	Ua lebala	*You forget*	U tla be o lebala	*You will be forgetting*
3.	Ke bone	*I have seen*	Ke tla be ke bone	*I shall have seen*
	Ke apere	*I have dressed*	Ke tla be ke apere	*I shall have dressed*
	Re ngotse	*We have written*	Re tla be re ngotse	*We shall have written*
	Ba utliole	*They have heard*	Ba tle be ba utloile	*They will have heard*
	O fihlile	*He has arrived*	O tla be a fihlile	*He will have arrived*
	U lebetse	*You have forgotten*	U tla be u lebetse	*You will have forgotten*
	Li shoele	*They have died*	Li tla be li shoele	*They will have died*

4. Ke tla be ke le kae? — *Where will I be?*

Ke tla be ke le Roma — *I will be in Rome*
Ke tla be ke le Hilton — *I will be in Hilton*
Ke tla be ke le posong — *I will be at the post office*

U tla be u le kae? — *Where will you be?*

U tla be u le lapeng — *You will be at home*
U tla be u le ofising — *You will be at the office*
U tla be u le Leribe — *You will be in Leribe*

Re tla be re le kae? — *Where will we be?*

Re tla be re le joaleng — *We will be at the beerhall*
Re tla be re le sekolong — *We will be at school*
Re tla be re le bankeng — *We will be at the bank*
Re tla be re le basaling — *We will be at the women*

Le tla be le le kae? — *Where will you be?*

Le tla be le le mosebetsing — *You will be at work*
Le tla be le le hoteleng — *You will be at the hotel*
Le tla be le le lijong — *You will be at meals/at lunch*

O tla be a le kae? *Where will he be?*

O tla be a le Semonkong *He will be at Semonkong*
O tla be a le Studio One *He will be at Studio One*
O tla be a le khefing *He will be at the cafe*

Ba ne ba le kae? *Where were they?*

Ba ne ba le teng *They were present*
Ba ne ba le sieo *They were absent*
Ba ne ba le hae *They were at home*

5.

Ke motenya	*I am obese*	Ke tla be ke le motenya	*I shall be obese*
U mosesane	*You are tiny*	U tla be u le mosesane	*You will be tiny*
O mobe	*She is ugly*	O tla be a le mobe	*She will be ugly*
Re batle	*We are beautiful*	Re tla be le batle	*We will be beautifu*
Le baholo	*You are adults*	Le tla be le le baholo	*You will be adults*
Ba bangata	*They are many*	Ba tla be ba le bangata	*They will be many*

6.

Ha ke botsoa	*I am not lazy*	Ke tla be ke se botsoa	*I shall not be lazy*
Ha u bohlale	*You are not clever*	U tla be us se bohlale	*You will not be cleve*
Ha a khopo	*He is not cruel*	O tla be a se khopo	*You will not be cru*
Ha re mali-mabe	*We are not bad luck*	Re tla be re se mali-mabe	*We will not be ba luck*
Ha le mona	*You are not jealous*	Le tla be le se mona	*You will not be jealo*

7.

Kajeno ke Labohlano *Today is Friday*
Hosane e tla be e le Moqebelo *Tomorrow it will be Saturday*

Kajeno ke la 7 *Today is the seventh*
Hosane e tla be e le la 8 *Tomorrow it will be the eighth*

Selemo sena ke 1986 *This year is 1986*
Selemo se tlang e tla be e le 1987 *Next year will be 1987*
Isao e tla be a le 1987 *The coming year will be 1987*

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Unit XVI : O A Mpitsa

1. Puisano

Katleho	:	Kea tla	*I am coming*
Lebone	:	U ea kae?	*Where are you going?*
Katleho	:	Ntate o a mpitsa	*My father is calling me*
Lebone	:	O u bitsetsa eng?	*Why is he calling you?*
Katleho	:	O batla ho nthoma	*He wants to send me*
Lebone	:	O batla ho u roma kae?	*Where does he want to send you?*
Katleho	:	O rata ho nthoma lebenkeleng	*He wants to send me to the shops*
Lebone	:	O tla u fa bokae?	*How much is he going to give you?*
Katleho	:	O tla mpha 20c	*He will give me 20c*
Lebone	:	Ache, 20c e nyane haholo	*Oh no, 20c is too little*
Katleho	:	E lokile hobane ntate o a mphepa	*It's all right because my father maintains me*
Lebone	:	Na u u rekela liaparo?	*Does he buy you clothes?*
Katleho	:	E, ntate o nthekela mese le lieta	*Yes, my father buys me dresses and shoes*
Lebone	:	Joale ke tla o bona neng?	*Now when am I going to see you?*
Katleho	:	U tla mpona ha ke khutla lebenkeleng	*You will see me when I come from the shops*
Lebone	:	U tla nthekela eng?	*What will you buy for me?*
Katleho	:	Ke tla u rekela liapole	*I will buy you apples*
Lebone	:	Na ntate oa hau o a ntseba?	*Does your father know me?*
Katleho	:	E, ntate o a u tseba	*Yes, my father knows you*
Lebone	:	Ke rata ho molumelisa	*I would like to greet him*
Katleho	:	Ho lokile/ho tsoa ho uena	*All right, it is up to you*

Lipotso

1.	Katleho o bua le mang?	*To whom is Katleho talking?*
2.	Ke mang ea bitsant Katleho?	*Who is calling Katleho?*
3.	O mobitsetsa eng?	*Why is he calling her?*
4.	O batla ho moromo kae?	*Where does he want to send her?*
5.	O tla mo fa bokae?	*How much will he give her?*
6.	Ntata Katleho o morekela eng?	*What does Katleho's father buy for her?*
7.	Lebone o tla bona Katleho neng?	*When will Lebone wee Katleho?*
8.	Katleho o tla rekela Lebone eng?	*Does Katleho's father know Lebone?*
9.	Na ntata Katleho o tseba Lebone?	*What will Katleho buy for Lebone?*
10.	Lebone o rata ho etsa eng?	*What does Lebone want to do?*

2. Moqoqo Monna oa Likeleli

Ke na le monna ea noang haholo. O re o a nthata empa ha a noele o a nchapa. O ntsosa bosiu. Ha ke hana ho tsoha o a ntjabela. Ha ke tsoha o a nthata. O mpotsa lintho tse ngata ka nako e le 'ngoe. O re o a mphepa, o nthekela liaparo empa ke botsoa. Hape o a nthohaka o re ke moloi. Ke tla mo hlala ka selemo se tlang.

Likeleli's Husband

I have a husband who drinks too much. He says he loves me but he beats me when he is drunk. He wakes me up at night. When I refuse to wake up, he slaps me. When I wake up he loves me. He asks me too many things at the same time. He says he maintains me, he buys clothes for me but I am lazy. He again insults me and says I am a witch. I will divorce him next year.

Lipotso

1.	Na Likeleli o na le monna?	*Is Likeleli married?*
2.	Na monna oa Likeleli o a noa?	*Is Likeleli's husband drinking?*
3.	Ha a noele o etsa eng?	*What does he do when he is drunk?*
4.	Ha Likeleli a hana ho tsoha o etsa eng?	*When Likeleli refuses to wake up, what does he do?*
5.	Ha Likeleli a tsoha o etsa eng?	*When Likeleli wakes up, what does he do?*
6.	O re o rekela Likeleli eng?	*What is it that he says he buys for Likeleli?*
7.	Na o rohaka Likeleli?	*Does he insult Likeleli?*
8.	Likeleli o tla mo hlala neng?	*When will Likeleli divorce him?*

Explication Unit XVI

1) 'Na, Uena

Ntate o bitsa 'na	*Father calls me*	Ntate o a mpitsa	*Father is calling me*
Ntate o bitsa uena	*Father calls you*	Ntate o a bitsa	*Father is calling you*
Auri o roma 'na	*Sister sends me*	Ausi o a nthoma	*Sister is sending me*
Monna o tebela 'na	*The man chases me away*	Monna o a ntebela	*The man is chasing me away*
Susan o suna 'na	*Susan kisses me*	Susan oa a ntśuna	*Susan is kissing me*
Mike o sheba 'na	*Mike looks at me*	Mike o a ncheba	*Mike is looking at me*
Zim o araba 'na	*Zim answers me*	Zim o a nkaraba	*Zim is answering me*
Bob o otla 'na	*Bob beats me up*	Bob o a nkotla	*Bob is beating me up*
Tśepiso o tśeha 'na	*Tśepiso laughs at me*	Tśepiso o a ntśeha	*Tśepiso is laughing at m*

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2) Kajeno u a mpona	*Today you see me*
Maobane u mpone	*Yesterday you saw me*
Kajeno u a mpha	*Today you give me*
Maobane u mphile	*Yesterday you gave me*
Kajeno u a nthoma	*Today you send me*
Maobane u nthomme	*Yesterday you sent me*
Kajeno u a nchakela	*Today you pay me a visit*
Maobane u nchaketse	*Yesterday you paid me a visit*
Kajeno u a nthohaka	*Today you insult me*
Maobane u nthohakile	*Yesterday you insulted me*
Kajeno u a ntsosa	*Today you wake me up*
Maobane u ntsositse	*Yesterday you woke me up*
3) Hona joale o a nthata	*Just now he loves me*
Hosane o tla nthata	*Tomorrow he will love me*
Hona joale o a ntsiea	*Just now he is leaving*
Hosane o tla ntsiea	*Tomorrow he will leave me*
Hona joale o a nthohaka	*Just now he is insulting me*
Hosane o tla nthohaka	*Tomorrow he will insult me*
Hona joale o a ntkola	*Just now he is beating me*
Hosane o tla nkotla	*Tomorrow he will beat me*
Hona joale o a mphepa	*Just now he is maintaining me*
Hosane o tla mphepa	*Tomorrow he will maintain me*

3. Puisano Nko le Molomo

Nko	:	Mannyeo, Lebone o kae?	*Sister where is Lebone?*
Molomo	:	O teng ka tlung	*She is in the house*
Nko	:	Hobaneng a rata o ipata hakale?	*Why does she like to hide herself so much?*
Molomo	:	Ha a rate ho ipata, o a ithuta	*She does not hide herself, she is studying*
Nko	:	O tla ngola hlahlobo?	*Is she going to write a test?*
Molomo	:	Mohlomong, ha ke tsebe	*Maybe, I don't know*
Nko	:	Empa, o a ithata, ntlo ea hae e makhethe	*But she is neat, her house is tidy and well furnished*

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Molomo	:	E, ka 'nete	*Yes, that's true*
Nko	:	Lebone o na le monna?	*Is Lebone married?*
Molomo	:	Ha a na eena	*She has not got a husband*
Nko	:	Joale, ke mang ea mofepang?	*Now, who maintains her?*
Molomo	:	O a iphepa hobane o a sebetsa	*She maintains herself, because she is working*
Nko	:	Liaparo tsona o li nka kae?	*Where does she get clothes from?*
Molomo	:	Le tsona o a ithekela	*Those too, she buys them herself*
Nko	:	Che, o itlhokomela hantle	*Yes, she takes care of herself well*

Lipotso

1. Nko o bua le mang? *To whom is Nko talking?*
2. Ba bua ka mang? *About whom are they talking?*
3. Lebone ha a rate ho etsa eng? *What is it that Lebone does not like doing*
4. Lebone o rata ho etsa eng? *What does Lebone want to do?*
5. Hobaneng ntlo ea Lebone e le makhethe? *Why is Lebone's house tidy?*
6. Hobaneng Lebone a i iphepa? *Why is Lebone maintaining herself?*
7. Na monna o mo rekela liaparo? *Is her husband buying her clothes?*
8. Ke mang ea hlokomelang Lebone? *Who is looking after Lebone?*

4)

Ke a ithusa	*I help myself*	Ha ke ithuse	*I don't help myself*
Re a ithuta	*We teach ourselves*	Ha re ithute	*We do not teach ourselves*
U a ikahloha	*You judge yourself*	Ha u ikahlole	*You do not judge yourself*
Le a itśeha	*You laugh at your selves*	Ha le itśehe	*You do not laugh at yourselves*
O a imema	*He is inviting himself*	Ha a imeme	*He does not invite himself*
Ba a itseba	*They know themselves*	Ha ba itsebe	*They do not know themselves*

5)

Re a itsosa	*We are waking ourselves up*
Re ne re itsosa	*We were waking ourselves up*
Ba a ikahlola	*They are judging themselves*
Ba ne ba ikahlola	*They were judging themselves*
Le a itlhahloba	*You are testing yourselves*
Le ne le itlhahloba	*You were testing yourselves*
U a iphepa	*You are maintaining yourself*
U ne u iphepa	*You were maintaining yourself*

6)	Le ne le ithuta	*You were teaching yourselves*
	Le ithutile	*You taught yourselves*
	Re ne re itsosa	*We were waking ourselves up*
	Re itsositse	*We wake ourselves up*
	U ne u imema	*You were inviting yourself*
	U imemme	*You invited yourself*
	Ba ne ba ipata	*They were hiding themselves*
	Ba ipatile	*They hid themselves*
	O ne a ikahlola	*He was judging himself*
	O ikahlotse	*He judged himself*
	Ke ne ke iphepa	*I was maintaining myself*
	Ke iphepile	*I maintained myself*

Unit XVII

1. Puisano Mpho le Kelello

Mpho	:	U tseba Seretsana?	*Do you know Seretsana?*
Kelello	:	Seretsana ofe?	*Which Seretsana?*
Mpho	:	Ea lulang Maseru West	*Who stays in Maseru West*
Kelello	:	E, rea tsebana	*Yes, we know each other*
Mpho	:	Na o ratana le Nteseng?	*Is he in love with Nteseng?*
Kelello	:	Ke utloa joalo	*I learn so*
Mpho	:	Ba ne ba bonana kae?	*Where were they seeing each other?*
Kelello	:	Ha ke tsebe hantle	*I don't know but I learn*
		empa ho thoe ba ne ba	*they were teaching each other*
		rutana Maths Sea Point	*Maths at Sea Point*
Mpho	:	Ba ne ba thusana	*They were helping each other .....*
		Joale ba tla nyalana neng?	*Now when will they get married?*
Kelello	:	Ha ba utloane hantle tabeng	*They do not reach an agreement*
		ea lenyalo	*concerning their marriage*
Mpho	:	Hobaneng joale?	*But why?*
Kelello	:	Seretsana o batla he etsa	*Seretsana wants a child before*
		ngoana pele ba nyalana	*they get married*
Mpho	:	Joale bothata bo hokae?	*Now where lies the problem?*
Kelello	:	Ntseng o re Seretsana a	*Nteseng says Seretsana should pay*
		ntśe bohali pele	*'lobola' first*
Mpho	:	Ke a bona joale	*Now I see*
Kelello	:	Ho joalo, ha ba tśepane	*It's like that, they do not trust each other*

Lipotso

1.	Mpho o bua le mang?	*To whom is Mpho talking?*
2.	Ba bua ka bo mang?	*About whom are they talking?*
3.	Seretsana o lula kae?	*Where does Seretsana stay?*
4.	Na Kelello o tseba Seretsana?	*Does Kelello know Seretsana?*
5.	Nteseng le Seretsana ba ne ba rutana Maths kae?	*Where were Nteseng and Seretsana teaching each other Maths?*
6.	Na Ntseng le Seretsana ba nyalane?	*Are Nteseng and Seretsana married to each other?*
7.	Ha ba utloane tabeng efe?	*In which affair do they not agree upon?*
8.	Hobaneng ba sa utloane?	*Why don't they come to an agreement?*
9.	Na ba a tsepana?	*Do they trust each other?*

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2. Nyeoe (to be acted) *Court Case*

Lepolesa : Emang kaofela moahloli o a kena! lulang fatśe joale
Policeman: All stand up, the Judge is entering! Now sit down

Mochochisi : Lebitso le hau u mang?
Prosecutor: What is your name?

Moqosi : Lebitso la ka ke 'Malitaba, ke toa Tsoaing
Accuser: My name is 'Malitaba, I am from Tsoaing

Mochochisi : Sello sa hau ke sefe?
Prosecutor: What is your complaint?

Moqosi : Monna enoa o nchapile
Accuser: This man beat me up

Mochochisi : O u shapile kae?
Pr: Where did he beat you?

Moqosi : O nchapile hlohong
A: He beat me on the head

Mochochisi : O u shapela eng?
Pr: Why did he beat you?

Moqosi : O re ke mosali oa hae
A: He says I am his wife

Mochochisi : Na le a ratana?
Pr: Do you love each other?

Moqosi : E-e, ha re ratane, re utloana feela
A: No, we don't love each other, we are just friends

(Ba mameli ba a tśeha)
(The audience is laughing)

Moahloli : Tholang ka khotla, tholang!
The Judge: Silence in court, silence!

Mochochisi : Le utloana joang?
Pr: How is your friendship?

Moqosi : Re rekelana limpho, re a thusana
We buy each other presents, we help each other

Mochochisi : Na oa a morata?
Pr: Do you love him?

Moqosi : E-e, ha re ratane, re thusana feela
A: No, we don't love each other, we only help each other

Mochochisi : Ho lokile, Moqosuoa, lebitso la hau u mang?
Pr: That's OK, Defendant, what is you what is your name?

Moqosuoa : Lebitso la ka ke Molamu, ke tsoa Tsoaing
Defendant: My name is Molamu, I am from Tsoaing

Mochochisi : Na u tseba moqosi?
Pr: Do you know the accuser?

Moqosuoa : Ke a mo tseba morena
D: I know her your worship

Mochochisi : Na le a utloana?
Pr: Are you friends?

Noqosuoa : Ha re utloane morena, re ratana haholo
D: We are not friends your worship we love each other very much

(Ba mameli ba a tśeha)
(The audience is laughing)

Moahloli : Tholang ka khotla, tholang
The Judge: Silence in court, silence!

Mochochisi : Hobaneng u re le ratana haholo?
Pr: Why do you say you love each other very much?

Moqosuoa : Hobane re rekelana limpho, re a thusana, re phelisana 'moho
D: Because we buy each other presents, we help each other, we live together

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Mochochisi :	Na le nyalane?	*Pr: Are you married to each other?*
Moqosoua :	Ha rea nyalana morena	*D: We are not married to each other*
Mochochisi :	Hobaneng?	*Pr: Why?*
Moqosoua :	Hobane ha re tsebane hantle	*D: Because we do not know each other well*
Mochochisi :	Na u shapile moqosi hlohong?	*Pr: Did you beat the accuser on the head?*
Moqosoua :	E-e, morena, re shapane le moqosi	*D: No, your worship we beat each other up*
Mochochisi :	Le shapane ka eng?	*Pr: With what did you beat each other up?*
Moqosoua :	Re shapane ka lipitsa, masokoana, mabekere le likopi	*D: We beat each other up by pots, potstirrers, mugs and cups*
Mochochisi :	Ho lokile	*Pr: That's all right*
Moahloli :	Moqosoua ha a na molato; hobane moqosi le moqosoua ba shapane. Ho feta mona ba a utloana, ba a thusana, ba rekelana limpho, ba phelisana 'moho Ka moso ba tla tsebana	*The Judge: The defendant is not guilty because the accuser and the defendant beat each other up. Above all they are on good terms, they love each other, they help each other they buy each other presents and they live together. In future they will know each other*

Explication Unit XVII

1)	Re a tsebana	*We know each other*	Ha re tsebane	*We do not know each other*
	Ba a utloana	*They are on good terms*	Ha ba utloane	*They are not on good terms*
	Le a tsepana	*You trust one another*	Ha le tsepane	*You do not trust one another*
	Le a bolaeana	*You kill one another*	Ha le bolaeane	*You do not kill one another*
	Re a rutana	*We teach one another*	Ha re rutane	*We do not teach one another*
	Ba a hloeana	*They hate one another*	Ha ba hloeane	*The do not hate one another*
2)	Re tsebane	*We knew each other*	Ha re a tsebana	*We did not know each other*
	Ba utloane	*They came to terms*	Ha ba a utloana	*They did not come to terms*
	Le tsepane	*You trusted one another*	Ha le a tsepana	*You did not trust one another*
	Li bolaeane	*They killed one anither*	Ha li a bolaeana	*They did not kill one another*
	Re rutane	*We taught one another*	Ha re a rutana	*We did not teach one another*
	Ba hloeane	*They hated one another*	Ha ba a hloeana	*They did not hate one another*

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3. Moqoqo Qabano

Hangata batho ba qabana ka lebaka la ntho e nyenyane empa ba ratana. Ke lilemo tse ngata Pitso le Thabo ba tsebana, ba thusana 'me ba kalimana lipere. Kajeno ba otlana ka melamu 'me batho ba a botsana hore molato ke eng. Pitso le Thabo ba teana tseleng ha ba tsoa mosebetsing. Ba tsamaea ba buisana hantle 'me ba arohana ka khotso. Pitso o fumana mosali oa hae a omana. Ha a 'motsa o re o loana le mosali oa Thabo. Ba tseka bana le likhoho. Likhoho tsa Pitso li tloaelane le tsa Thabo. Mekoko e a loana e tse lithole empa ha e hlolane. Bana ba Pitso ba otla mekoko ka majoe 'me ba roba oa Thabo leotong. Mosali oa Thabo o roma bana ba hae ho lata mokoko. Joale ba rohakana le ba Pitso. Mosali oa Pitso o a ba khalemela 'me ba ea hae ba lla. 'Ma bona o tsoela kantle 'me o rohaka mosali oa Pitso. Ba nkana ka mantsoe. Joale Pitso o bitsa Thabo 'me ba buisana ka taba ena. Thabo o hana ho utloa. O otla Pitso. Ba a tśoarana, ba a rahana, ba a lomana, 'me ba tsoa mali. Joale metsoalle ha e lumelisane, e qabane.

Quarrel

In most cases people quarrel over a minor thing yet being friends. Pitso and Thabo have known each other for many years, helping each other and even borrowin each other's horses. Today they beat each other up with sticks, and people question one another as to what went wrong. Pitso and Thabo meet along the way when they come from work. They go along conversing well and they part peacefully. Pitso finds his wife shouting. When he questions her she says she is quarrelling with Thabo's wife. They are quarrelling over the chickens. Pitso's fouls are used to Thabo's fowls. The cocks are fighting over the hens but do not overpower one another. Pitso's children hit the cocks with stones and broke Thabo's cock's leg. Thabo's wife sends her children to fetch the cock. Now they insult one another with Pitso's children. Pitso's wife reprimands them and they go home crying. Their mother goes out and insults Pitso's wife. There is an exchange of words. Now Pitso calls Thabo and they discuss the matter. Thabo is adamant. He beats Pitso up. They are locked in the fight, they kick each other, they bite each other, and they bleed. Now the friends do not greet each other, they have quarrelled.

Lipotso

1.	Na Pitso le Thabo ke metsoalle?	*Are Pitso and Thabo friends?*
2.	Ba ne ba thusana joang?	*How were they helping each other?*
3.	Hobaneng mosali oa Pitso o omana?	*Why is Pitso's wife shouting*
4.	Mosali oa Pitso le mosali oa Thabo a tseka eng?	*What are Pitso's wife and Thabo's wife quarrelling about?*

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5. Mokoko oa Pitso le mokoko oa Thabo e tseka eng?	*What are Pitso's cock and Thabo's quarrelling about?*
6. Bana ba Pitso ba entse eng?	*What have Pitso's children done?*
7. Mosali oa Thabo o roma bana eng?	*What is Thabo's wife sending the children to do?*
8. Na mosali oa Pitso le mosali oa Thabo ba a otlana?	*Are Pitso's and Thabo's wives beating each other?*
9. Thabo le Pitso ba loana joang?	*How are Pitso and Thabo fighting?*
10. Na Thabo le Pitso e ntse e le metsoalle?	*Are Thabo and Pitso still friends?*

Cultural Notes

It is not surprising to find Basotho women fighting or shouting at each other over fowls and children. However, it is disturbing to see men fighting each other fiercely because their wives had a quarrel. Men tend to adopt the attitude of non-involvement in women's quarrels.

The second important point is that children in the village used to be everyone's children. What this means is that if any parent saw my child doing mischief, that parent would punish the child without having to bother about giving me a report or explanation later on.

Things have since changed. It now appears that only biological parents have the right to punish their children. There are obviously two sides to this problem. You can discuss them with your instructor.

Grammatical Notes

Unit XVII attemps to introduce you to the reciprocal extension. Verbs take on verbal markers or extensions. These extensions extend rather than change the meaning of a given verb.

"The reciprocal extension signifies that the action of the verb is reciprocated, i.e. carried out mutually by two individuals or groups of people." One may take the point further by saying that even animals and birds can be included.

e.g.	Maeba a ratana	*Pigeons love each other*
	Likhomo li a tsebana	*Cattle know one another*

UNIT XVIII : Le rekisa eng?

1. Dialogue — Pitso le Thabo

Pitso	:	Ke nyoriloe	*I am thirsty*
Thabo	:	U batla metsi?	*Do you want water?*
Pitso	:	Ha ke moshanyana,	*I am not small,*
		ke noa tse thata!	*I drink the hot stuff*
Thabo	:	Che, ke a utloa joale	*Now, I understand*
Pitso	:	Nka ntsa lenyora kae?	*Where can I quench my thirst?*
Thabo	:	U ka ntśa lenyora Lake Side	*You can quench your thirst at Lake Side*
Pitso	:	Ba rekisa eng?	*What do they sell?*
Thabo	:	Ba rekisa mefuta eohle	*They sell all kinds*
		ea joala	*of liquor*
Pitso	:	Na u tla nkisa teng?	*Will you take me there?*
Thabo	:	E, ke tla u isa hona joale	*Yes, I shall take you there now*
Pitso	:	Uena u tla noa eng?	*What will you drink?*
Thabo	:	Ke tla noa biri	*I will drink beer*
Pitso	:	Ha u rate boranti?	*Don't you like brandy?*
Thabo	:	Boranti e a nthobatsa	*Brandy causes me to sleep*
Pitso	:	Ke tla u tsosa	*I will wake you up*
Thabo	:	Tlisa chelete	*Bring money*
Pitso	:	U batla bokae?	*How much do you want?*
Thabo	:	Tlisa maluti a leshome M10	*Bring ten maluti, M10*
Pitso	:	Ke tsoanela ho ea Qoaling	*I am supposed to go to Qoaling*
		ha re qeta ho noa	*when we finish drinking*
Thabo	:	Ho lokile, ke tla u hopotsa	*It's OK, I will remind*
		pelo	*you*
Pitso	:	Joala bona bo monate,	*This drink is tasty*
		bo hlatsoa pelo	*it is appetising*
Thabo	:	Empa boranti e bohale	*But brandy is strong*
Pitso	:	E a futhumatsa ha ho bata	*It warms a person when it is cold*
Thabo	:	Ha re tsamaee	*Let us go*
Pitso	:	U tseba tsela e eang Qoaling?	*Do you know the way to Qoaling?*
Thabo	:	E, ke a e tseba, ke tla u	*Yes, I know it,*
		bontśa	*I will show you*

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Lipotso

1. Pitso o bua le mang?	*To whom is Pitso talking?*
2. Ba bua ka eng?	*What are they talking about?*
3. Pitso le Thabo ba tla ntsa lenyora kae?	*Where are Pitso and Thabo going to quench their thirst?*
4. Ba rekisa eng Lake Side?	*What do they sell at Lake Side?*
5. Na Thabo o noa boranti?	*Does Thabo drink brandy?*
6. Thabo o rekile joala ba bokae?	*How much did Thabo pay for the liquor?*
7. Pitso o tśoanela ho ea kae?	*Where is Pitso supposed to go?*
8. Na Pitso o tseba tsela e eang Qoaling?	*Does Pitso know the way to Qoaling?*
9. Na boranti e a hatsetsa?	*Does brandy make one feel cold?*

2. Moqoqo

Pitso o bua le Thabo. Ba bua ka joala. Pitso o nyoriloe empa ha a batle ho noa metsei. O re hase moshanyana, ke monna 'me o noa joala bo bohale. O botsa hore a ka tlosa lenyora kae 'me ho thoe a ka tlosa lenyora Lake Side. Lake Side ba rekisa mefuta eohle ea joala. Pitso o botsa Thabo hore na o tla mo isa teng 'me Thabo o a lumela hore o tla mo isa. Thabo ha a rati boranti hobane e a mo robatsa. O rata biri. Mohlomong biri ha e mo robatse. Thabo o batla chelete ho reka joala 'me Pitso o mo botsa hore o batla bokae. Thabo o re o batla maluti a leshome M10.

Pitso o tśoanela ho ea Qoaling ha ba qeta ho noa. Thabo o tla mohopotsa ha a ka lebala. Pitso ha a tsebe tsela e eang Qoaling empa Thabo o a e tseba 'me o tla mo bontśa. Pitso o rata boranti hobane o re e monate 'me e hlatsoa pelo.

Pitso is talking to Thabo. They are talking about liquor. Pitso is thirsty but he does not want to drink water. He says he is not a small boy, he is a man and he drinks strong liquor. He asks where he can quench his thirst and it is said he can quench his thirst at Lake Side. At Lake Side they sell all kinds of liquor. Pitso asks Thabo whether he will take him there, and Thabo agrees that he will take him there. Thabo does not like brandy because it makes him sleepy. He likes beer. Perhaps beer does not put him to sleep. Thabo wants money to buy liquor and Pitso asks him how much. Thabo says he wants ten maluti M10.

Pitso is supposed to go to Qoaling when they finish drinking. Thabo will remind him if he forgest. Pitso does not know the way to Qoaling but Thabo knows it and will show him. Pitso likes brandy because he says it is tasty and appetising

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Explication Unit XVIII

1) Ba rekisa liperekisi	*They are selling peaches*
Ha ba rekise liperekisi	*They are not selling peaches*
Re isa Tom sefofaneng	*We are taking Tom to a flight*
Ha re ise Tom sefofaneng	*We are not taking Tom to a flight*
Ausi o robatsa ngoana	*My sister is lulling the baby to sleep*
Ausi ha a robatse ngoana	*My sister is not lulling the baby to sleep*
Puleng o tsosa monnoa oa hae	*Puleng is waking her husband up*
Puleng ha a tsose monnoa oa hae	*Puleng is not waking her husband up*
U hlatsoa liaparo tsa mohlankana oa hao	*You are washing your boyfriend's clothes*
Ha o hlatsoe liaparo tsa mohlankana oa hao	*You are not washing your boyfriend's clothes*
2) Le rekisa lishoeshoe	*You are selling the traditional dresses*
Le rekisitse lishoeshoe	*You have sold the traditional dresses*
Ke isa koloi karacheng	*I am taking the car to the garage*
Ke isitse koloi karacheng	*I have taken the car to the garage*
Puleng o tsosa bana	*Puleng is waking the children up*
Puleng o tsositse bana	*Puleng has woken the children up*
Pitso o hopotsa Thabo	*Pitso is reminding Thabo*
Pitso o hopolitse Thabo	*Pitso has reminded Thabo*
Ausi o robatsa lesea	*My sister is lulling the suckling to sleep*
Ausi o robalitse lesea	*My sister has lulled the suckling to sleep*
3) Le rekisitse lishoeshoe	*You sold the traditional dresses*
Ha lea rekisa lishoeshoe	*You did not sell the traditional dresses*
Ke isitse koloi karacheng	*I took the car to the garage*
Ha kea isa koloi karacheng	*I did not take the car to the garage*
Pitso o hopolitse Thabo	*Pitso reminded Thabo*
Pitso haa hopotsa Thabo	*Pitso did not remind Thabo*
Re sebelisitse chelete	*We spent money*
Ha rea sevelisa chelete	*We did not spend money*

4) Le ile la rekisa likhomo	*You did sell cattle*
Ha le a ka la rekisa likhomo	*You did not sell cattle*
Ba ile ba isa sello ofising	*They lodged a complaint at the office*
Ha ba a ka ba isa sello ofising	*They did not lodge a complaint at the office*
Ntate o ile a re bontsa tsela	*Our father did show us the way*
Ntate ha a ka a re bontsa tsela	*Our father did not show us the way*
U ile a futhumatsa metsi	*You did warm up the water*
Ha u a ka ua futhumatsa metsi	*You did not warm up the water*
O ile a tlatsa galase	*He did fill the glass*
Ha a ka a tlatśa galase	*He did not fill the glass*
5) Ke ne ke rekisa liapole Kingsway	*I was selling apples at Kingsway*
Ke ne ke sa rekise liapole Kingsway	*I was not selling apples at Kingsway*
O ne a apesa ngoana ha le fihla	*She was clothing the child when you arrived*
O ne a sa apese ngoana ha le fihla	*She was not clothing the child when you arrived*
Re ne re sebelisa buka ea Jackie	*We were using Jackie's book*
Re ne re sa sebelise buka ea Jackie	*We were not using Jackie's book*
Le ne le futhumatsa metsi a ho hlapa	*You were warming up water for washing*
Le ne le sa futhumatse metsi a ho hlapa	*You were not warming up water for washing*

Grammatical Notes

Unit XVIII deals with yet another verbal extension. It is called the causative extension. "The causative extension indicates that the subject causes or brings about the action expressed by the verb, and thus has the significance of cause 'to do' or 'make to do'."

e.g. ho reka means to buy but ho rekisa means to sell which in fact means to cause to buy

ho bona means to see but ho bontśa means to show or to cause to see

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UNIT XIX : Ke a u Qoqela

1. Puisano Jean le Susan

Jean : Pat o ile kae?	*Where has Pat gone to?*
Susan : O kene ka khefing	*She has entered the cafe*
Jean : O chaketse mang?	*Whom is she visiting?*
Susan : Ha a chakela motho,	*She is visiting nobody,*
o batla ho rekela bana	*she wants to buy something for the children*
Jean : O ba rekela lipompong?	*Is she buying them sweets?*
Susan : Ha ke kholoe	*I don't believe that*
Jean : Hobaneng?	*Why?*
Susan : Lipompong li senya meno	*Sweets spoil children's*
a bana	*teeth*
Jean : Mohlomong o tla ba	*Perhaps she will buy*
rekela litholoana	*them fruit*
Susan : Bana ba Pat ba hloekile/	*Pat's children are neat/*
makhethe	*clean*
Jean : E, kannete, Pat o	*Yes, that is true, Pat does*
hlatsoetsa bana ba hae	*washing for her children*
Susan : Ha ho bata o ba phehela	*When it is cold she cooks soup for them;*
sopho; hape o ba etsetsa	*again she bakes fat-cakes*
makoenya	*for them*
Jean : Pat o sebeletsa bana ba	*Pat works very hard for*
hae ka thata	*her children*
Susan : O bone serapa sa hae sa meroho?	*Did you see her garden?*
Jean : Ke se bone mannyeo; empa	*I have seen it my friend, but the*
likhomo tsa motseng li mo	*community's cattle trample on/spoil*
senyetsa meroho ea ho	*her vegetables*
Susan : E, le batho ba motseng ba mo	*Yes, the community also steals*
utsoetsa meroho ea hae	*her vegetables*
Jean : Monna oa hae o reng ha ba	*What does her husband say when people*
senyetsa Pat hakale?	*spoil Pat's things so much?*
Susan : Monna oa hae o re Molimo	*Her husband says God*
o tla ba bona	*will punish them*
Jean : Pat eena o reng ha ba mo	*What does Pat say when they spoil/*
senyetsa?	*waste things for her?*
Susan : Pat or re molimo o tla mo	*Pat says God will*
ekeletsa	*make more for her*

Lipotso

1.	Jean o bua le mang?	*To whom is Jean talking?*
2.	Ba bua ka mang?	*About whom are they talking?*
3.	Na Pat o chaketse khefing?	*Has Pat visited a cafe?*
4.	Pat ha a rekele bana lipompong. Hobaneng?	*Pat does not buy her children sweets Why?*
5.	Hobaneng bana ba pat ba hloekile?	*Why are Pat's children clean?*
6.	O ba phehela eng ha ho bata?	*What does she cook for them when it is col*
7.	Na Pat o na le serapa sa moroho?	*Does Pat own a vegetable garden?*
8.	Na Pat o na le monna?	*Is Pat married?*
9.	Pat o sebeletsa bana ba hae joang?	*How does Pat work for her children*
10.	Na batho ba motseng ba hlokomela serapa sa Pat?	*Does the community take care of Pat's gard*

2. Moqoqo Nini o a qoqa

Joale ke fihlile Lesotho. Ke tla ngolla batsoali ba ka le bana beso. Ke tla ba ngolla litaba tse monate tsa Lesotho. Batsoali baka ba tla nthekela limpho; 'me ba tla li romela ka poso. Ha ke khutlela hae Amerika batsoali baka ba tla nketsetsa mokete. Ba tla mphehela meroho e monate hobane 'na ha ke je nama. Bana beso ba tla mpinela lipina tse monate hobane ke rata ho bina. Metsoalle ea ka e tla nchakela, 'me ke tla e qoqela ka Lesotho.

Nini is conversing

I have now arrived in Lesotho. I shall write to my parents and to my brothers and sisters. I shall tell them about all the interesting things in Lesotho. My parents will buy me presents and they will post them. When I go back home to America, my parents will organise a party for me. They will cook tasty vegetables for me because I don't eat meat. My brothers and sisters will sing melodious songs for me because I like singing. My friends will pay me a visit and I will tell them about Lesotho.

Lipotso

1.	Nini o fihlile kae?	*Where has Nini arrived?*
2.	O tla ngolla bo-mang?	*To whom is he going to write?*
3.	O tla ba ngolla eng?	*What is he going to write?*
4.	Batsoali ba hae ba tla mo rekela eng?	*What are his parents going to buy for him?*

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5.	Ba tla li romela joang?	*How are they going to send these goods?*
6.	Na Nini o ja nama?	*Does Nini eat meat?*
7.	Batsoali bá Nini ba tla mophehela eng?	*What are Nini's parents going to cook for her?*
8.	Bana babo ba tla etsa eng?	*What are her brothers and sisters going to d*
9.	Na Nini o na le metsoalle Amerika?	*Has Nini friends in America?*

Explication Unit XIX

1) Ausi o rekela 'na
Ausi oa nthekela — *My sister buys for me*

Abuti o batlela 'na mosebetsi
Abuti o mpatlela mosebetsi — *My brother is applying for work for me*

Janet o chakela 'na
Janet oa nchakela — *Janet pays me a visit*

Batsoali ba etsetsa 'na
Batsoali baa nketsetsa — *My parents are organising for me*

Bana beso ba binela 'na
Bana beso baa mpinela — *My brothers and sisters are singing for me*

2)	Kea u rekela	*I am buying for you*	Ha ke u rekele	*I am not buying for you*
	Rea le qoqela	*We are telling you*	Ha re le qoqele	*We are not telling you*
	Ua ba chakela	*You pay them a visit*	Ha u ba chakele	*You do not pay them a visit*
	Rea ba senyetsa	*We are spoiling them*	Ha le ba senyetse	*We are not spoiling them*
	Oa re utsoetsa	*He is stealing from us*	Ha a re utsoetse	*He is not stealing from us*
	Baa mo ngolla	*They write for him*	Ha ba mo ngolle	*They do not write for him*
3)	Ke u qoqetse	*I told you*	Ha kea u qoqela	*I did not tell you*
	Re le reketse	*We bought for you*	Ha re le rekela	*We did not buy for you*
	Le ba senyelitse	*You spoiled them*	Ha lea ba senyetsa	*You did not spoil them*
	U ba chaketse	*You paid them a visit*	Ha ua ba chakela	*You did not pay them a visi*
	Ba re ngolletse	*They wrote to us*	Ha baa re ngolla	*They did not write to us*
	O mo utsoelitse	*He stole from him*	Ha a mo utsoetsa	*He did not steal from him*

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Grammatical Notes

"The applied extension 'ela' or 'etsa' indicates that the action is carried out for, on bahalf of, to the detriment of somebody or something." It is important to note that the applied also indicated that the action is carried out in the direction of.

e.g. Ho khutla means to return but ho khutlela means to go back

UNIT XX : Ke tsoeroe ke mala

1. Puisano Jane le Tim

Tim : Ho thoe ho nooa Studio One Kajeno mantsiboea	*It is said today we are going to drink at Studio One*
Jane : Ka 'nete?	*Is that true?*
Tim : Ka nete ngoaneso!	*That is true my sister*
Jane : Ho tsamauoa ka eng?	*What is the transport?*
Tim : Ka likoloi tsa ofisi	*The office cars*
Jane : Ho kenoa ka bokae?	*How much is the entrance fee?*
Tim : Ho kenoa ka M5	*It is M5*
Jane : Ho lefuoa kae?	*Where do we pay?*
Tim : Ho lefuoa monyako	*You pay at the door*
Jane : Ho rekisoa lijo?	*Is food for sale?*
Tim : E-e, ho rekisoa lino feela	*No, they only sell drinks*
Jane : Ho nooa lino life?	*What kind of drinks to they sell?*
Tim : Ho nooa biri le lino tse ling tse ngata	*It is beer and many other kinds of drinks*
Jane : Ho tantśoa ha fihlela neng?	*Until when are we going to dance?*
Tim : Ho tantśoa ho fihlela ka meso	*We shall dance until dawn*
Jane : Ho tsuao neng?	*When are we going to disperse?*
Tim : Ho tsuoa bosiu kapa ka meso	*People will disperse at night or at dawn*
Jane : Ho khutloa ka eng?	*What is the retun transport?*
Tim : Ho khutloa ka maoto kapa ka lithuthuthu kapa ka likoloi kapa ka Speedy Taxi	*People will return on foot or by motorbikes, by cars or by a Speedy Taxi*
Jane : Ho robaloa neng?	*When are we going to sleep?*
Tim : Ho robaloa hoseng	*People will sleep in the morning*
Jane : Ache, ke mosebetsi ka 'nete	*Oh no, this is truly a job*
Tim : Hase mosebetsi ke boithabiso	*This is not a job but an enjoyment*

Lipotso

1. Tim o bua le mang?	*To whom is Tim talking?*
2. Ba bua ke eng?	*About what are they talking?*
3. Batho ba ea k eng Studio One?	*What are people going to use to go to Studio One*
4. Ba lefa bokae ho kena?	*How much do they pay for entering?*
5. Na ho na le lijo Studio One?	*Is there food at Studio One?*
6. Batho ba noa eng Studio One?	*What do people drink at Studio One?*
7. Batho ba etsa eng Studio One?	*What do people do at Studio One?*
8. Ba khutla ka eng?	*What is their return transport?*
9. Hobaneng batho ba rata Studio One?	*Why do people like Studio One?*

2. Moqoqo Sekolong

Sekolong bana ba rutoa ho bala le ho ngola. Libuka li baloa hoseng; 'me motśeare ho ngoloa lipalo. Ha ho qetoa, bana ba fuoa phomolo. Ha tichere e ruta ha ho jeoe ka sekolong; ho mameloa eona feela. Lijo li jeoa ka nako ea phomolo feela. Ha lithuto li qetoa ho a fieloa. Bashanyana ba lisoa ke tichere ea bona ha ba lema masimo. Bana ba shapuoa ke tichere ha be etsa phoso. Moruruoa oa tebeloa ha a tella matichere. Chelete ea sekolo e lefuoa ke batsoali. Thuto e ratoa haholo ke bana.

At School

At school children are taught how to read and write. Books are read in the morning; and during the day pupils write sums. When they finish pupils are given a break. When a teacher teaches pupils should not chew; they should listen to him only. Food is being eaten during break only. After lessons the classrooms are swept. Boys are supervised by their teachers when they do gardening. Pupils are thrashed by the teacher when they make a mistake. A pupil is expelled when he defies teachers. The school fees are paid by the parents. Education is liked very much by pupils.

Lipotso

1.	Bana ba rutoa eng sekolong?	*What are pupils being taught at school?*
2.	Hoseng ba etsa eng?	*What do they do in the morning?*
3.	Motśeare ba etsa eng?	*What do they do during the day?*
4.	Bana ba sekolo ba ja neng?	*What do school children eat?*
5.	Ha lithuto li qetoa banana ba etsa eng?	*After the lessons are completed what do girls do?*
6.	Bashanyana bona ba etsa eng?	*What do boys do?*
7.	Na ho lefuoa chelete sekolong?	*Is money being paid at school?*
8.	Chelete e lefuoa ke mang	*By whom is the money being paid?*

3. Puisano Moithaopi le Mooki (Sepetlele) *Volunteer and Nurse (at hospital)*

Moithaopi :	Khotso 'm'e	*Peace be with you mother?*
Mooki :	E, lumela ngoaneso	*Yes, greetings brother*
Moithaopi :	Le phela joang?	*How are you?*
Mooki :	Re teng ntate, lona le kae?	*We are fine, how are you?*
Moithaopi :	Re sa ikela, ha ho molato	*We are fine, there is no mistake*

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Mooki	: Ke hantle ntate	*That is all right father*
Moithaopi	: Sepetlele se tletse!	*Is the hospital full?*
Mooki	: Haholo ntate	*Very much*
Moithaopi	: Batho bana kaofela baa kula?	*Are all these people sick?*
Mooki	: Ke bakuli kaofela ha bona	*They are all patients as you see them*
Moithaopi	: Ntate enoa o jeo keng?	*What is wrong with this man?*
Mooki	: O otliloe ke letolo maluting koana	*He was struck by lightening in the mountains*
Moithaopi	: Oa fokola	*He is weak*
Mooki	: Haholo ntate	*Too much*
Moithaopi	: 'M'e eane o tśoeroe keng?	*What is wrong with that woman?*
Mooki	: O sehoa ke mala habohloko!	*She has a severe stomach ache*
Moithaopi	: O jele eng?	*What did she eat?*
Mooki	: O noele chefo	*She drank poison*
Moithaopi	: Hobaneng hle?	*But why?*
Mooki	: Hobane monna oa mosotla	*Because her husband ill treats her*
Moithaopi	: Ke hampe hakaakang!	*This is very bad!*
Mooki	: Ke hampe ka 'nete	*It is truly bad*
Moithaopi	: Ngoana eno o jeoa keng?	*What is wrong with that child?*
Mooki	: O otloa ke thaabe	*He has hiccups*
Moithaopi	: Ngoana e mokalonyana?	*Such a small child*
Mooki	: E, ntate	*Yes, father*
Moithaopi	: Bahlankana bana ba tśoeroe keng?	*What is wrong with these young men?*
Mooki	: Enoa o lomiloe ke noha leotong, eno o otliloe ka molamu hlohong, eane o hlabiloe ka thipa libonong	*This one was bitten by a snake, that one was beaten by a stick that one was stabbed by a knife on the buttocks*
Moithaopi	: Libonong?	*On the buttocks?*
Mooki	: Hona teng ntate	*Just there father*
Moithaopi	: Ho ne ho entse joang?	*What was wrong?*
Mooki	: O ne a loana le kharebe 'me a e hatelletse fatśe. Joale khaitseli ea kharebe ena ea fihla ea mohlaba libono tsena ka thipa	*He was fighting with his girlfriend and had pinned her down. His girlfriend's sister came and stabbed him on the buttocks with a knife*

Explication Unit XX

1)	Ho a binoa	*People are singing*
	Ha ho binoe	*People are not singing*
	Ho a jeoa	*People are eating*
	Ha ho jeoe	*People are not eating*
	Ho a kenoa	*People are getting in*
	Ha ho kenoe	*People are not getting in*
	Ho a tantśoa	*People are dancing*
	Ha ho tantśoe	*People are not dancing*
	Ho a sebetsoa	*People are working*
	Ha ho sebetsoe	*People are not working*
2)	Ho a rutoa	*People are teaching*
	Ho rutiloe	*People have taught*
	Ho a tsuoa	*People are moving out*
	Ho tsoiloe	*People are outside*
	Ho a robaloa	*People are sleeping*
	Ho robetsoe	*People are asleep*
	Ho a fieloa	*People are sweeping*
	Ho fietsoe	*People have swept*
	Ho a fihloa	*People are arriving*
	Ho fihliloe	*People have arrived*
	Ho a khutloa	*People are returning*
	Ho khutliloe	*People have returned*
	Ho a tsamauoa	*People are going*
	Ho tsamailoe	*People are gone*
	Ho thoe	*It is said*
	Ho itsoe	*It was said*
3)	Ho rutiloe	*People have taught*
	Ha ho a rutoa	*People have not taught*
	Ho tsiloe	*People are outside*
	Ha ho a tsuoa	*People have not gone outside*
	Ho robetsoe	*People are asleep*
	Ha ho robaloa	*People have not slept*

Ho fietsoe	*People have swept*
Ha ho a fieloa	*People have not swept*
Ho fihliloe	*People have arrived*
Ha ho a fihloa	*People have not arrived*
Ho khutliloe	*People have returned*
Ha ho a khutloa	*People have not returned*
Ho tsamailoe	*People are gone*
Ha ho a tsamauoa	*People have not gone away*

Grammatical Notes

"The passive extention indicates that the subject is acted upon or bought about by some external force or agency." The 'Ke' is the passive form which means :by'.

e.g. O batloa ke ntate He is wanted by father

Further, the passive is often used in idiomatic expressions

e.g. Ho uoa kae? Where is it being gone to? (Where are people going?)

Hoa nooa It is being drunk (People are drinking)

UNIT XXI : Ha re Tsamaee

1. Puisano Pinki le Mantso

Pinki	: Mantśo tloo koano	*Mantśo come here*
Mantśo	: Ke a hana	*I don't want to*
Pinki	: Aku tle hle mannyeo	*Please come my friend*
Mantśo	: U batlang?	*What do you want?*
Pinki	: Aku nthuse mona	*Please help me here*
Mantśo	: U a khathatsa	*You are troublesome*
Pinki	: Ao hle mannyeo	*O please my friend*
Mantśo	: Popi o fihlile neng maobane?	*When did Popi arrive yesterday?*
Pinki	: Hoba o tsamaee	*After you had left*
Mantśo	: O ee a chake?	*Does she usually visit people?*
Pinki	: E, o 'ne a chake ka nako tse ling	*Yes she does visit sometimes*
Mantśo	: Na u rata hore a chake?	*Do you want her to visit people?*
Pinki	: E-e, ke rata hore a hlole lapeng, a sebetse	*No, I want her to stay at home and work*
Mantśo	: Kea hana Pinki!	*I don't agree*
Pinki	: Hobaneng?	*Why?*
Mantśo	: Popi o tśoanela ho tsamaea a chakele metsoalle	*Popi is supposed to go and visit her friends*
Pinki	: Ekakhona a qete mosebetsi oa lelapa pele he	*She will have to finish off her household duties first then*
Mantśo	: Ke a utloisisa	*I understand*

Lipotso

1. Pinki o bua le mang? *To whom is Pinki talking?*
2. Pinki o batlang? *What does Pinki want?*
3. Mantśo o reng? *What does Mantśo say?*
4. Pinki o re Popi o fihlile neng? *When did Popi arrive, Pinki says?*
5. Na Popi o ee a chake? *Does Popi normally visit people?*
6. Na Pinki o rata hore Popi a chake? *Does Pinki want Popi to visit people?*
7. Na Mantśo o rata hore Popi a chake? *Does Mantśo want Popi to visit people?*

2. Moqoqo

Pinki o bitsa Mantśo o a hana. Joale Pinki o a mokopa 'me Mantśo o mobotsa hore o batlang. Pinki o kopa hore a mothuse. Mantśo o re Pinki o a khathatsa empa o a mothusa. Ha Mantśo a ntse a thusa Pinki, o botsa hore Popi o fihlile neng. Pinki o re Popi o fihlile hoba Mantso a tsamaee. Mantśo o botsa hape hore na Popi o ee a chake. Pinki o araba ka ho re Popi o 'ne a chake ka nako tse ling. Mantso o boela a botsa hore na Pinki o rata hori Popi a chake. Pinki o boela a araba hore Popi a hlole lapeng 'me a sebetse Mantśo o a hana, ha a lumele; hobane Popi o tsoanetse ho tsamaea a chakele metsoalle. Pinki o re ekakhona Popi a qete mosebetsi oa lelapa pele. Joale Mantso o a utloisisa.

Pinki is calling Mantśo but Mantśo is refusing. Pinki then pleads with him and Mantśo asks what does she want. Pinki asks him to help her. Mantśo complains but she helps her. While Mantśo is helping Pinki, she asks her when did Popi arrive. Pinki says Popi arrived after Mantśo had left. Mantśo further asks whether Popi usually visits people. Pinki replies by saying that Popi does visit people at certain times. Mantśo again asks Pinki whether she likes Popi visiting people. Pinki further replies by saying that she wants Popi to stay at home and work. Mantśo is refusing. She does not agree; because Popi is supposed to go and pay her friends visits. Pinki says Popi will have to finish off her household duties first. Now Mantśo understands.

Explication Unit XXI

1)	Aku tle koano *Please come here*	Aku se tle koano Aku se ka tla koano	*Please don't come here*
	Aku ntśune *Please kiss me*	Aku se ntśune Aku se ka ntśuna	*Please don't kiss me*
	Ake le robale *Please sleep*	Ake le se robale Ake le se ka robala	*Please don't sleep*
	Ake ba tsamaee *Please let them go*	Ake ba se tsamaee Ake ba se ka tsamaea	*Please don't let them go*
	Ake re bonane *Please let me see you*	Ake re se bonane Ake re se ka bonana	*Please let us not see each other*

2)	A/Ha re tsamaee	*Let us go*	A/Ha re se tsamaee A/Ha re se ka tsamaea	*Let us not go*
	A/Ha ba loane	*Let them fight*	A/Ha ba se loane A/Ha ba se ka loana	*Let them not fight*
	A/Ha e tsoe	*Let it go out*	A/Ha e se tsoe A/Ha e se ka tsoa	*Let it not go out*
	A/Ha a mo otle	*Let him hit her*	A/Ha a se mo otle A/Ha a se ka mo otla	*Let him not hit her*
3)	Re mo thuse?	*Should we help him?*	Re se mo thuse? Re se ka mo thusa? Re se ke ra mo thusa?	*Should we not help him?*
	Ke tsoe?	*Should I go out?*	Ke se tsoe? Ke se ka tsoa? Ke se ke ka tsoa?	*Should I not go?*
	Ke ngole?	*Should I write?*	Re se ngole? Re se ka ngola? Re se ke ra ngola?	*Should I not write?*
	Ba hlabe khoho?	*Should they kill a chicken?*	Ba se hlabe khoho? Ba se ka hlaba khoho? Ba se ke ba hlaba khoho?	*Should they not kill a chicken?*
4)	Re rata hore le ithute *We want you to learn*		Ke rata hore le se ithute Ke rata hore le se ka ithuta Ke rata hore le se ke la ithuta	*I want you not to learn*
	Re batla hore ba thusane *We want them to help one another*		Re batla hore ba se thusane Re batla hore ba se ka thusana Re batla hore ba se ke ba thusana	*We want them not to help one another*
	O kopa hore le tlohe mona *He asks you to go away from here*		O kopa hore le se tlohe mona O kopa hore le se ka tloha mona O kopa hore le se ke la tloha mona	*He asks you not to go away from here*
	Ba lakatsa hore le tšoarelane *They wish that you forgive each other*		Ba lakatsa hore le se tšoarelane Ba lakatsa hore le se ka tšoarelana Ba lakatsa hore le se ke la tšoarelana	*They wish that you don forgive each other*

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Grammatical Notes

1. The subjunctive mood is used to express a wish or desire:
   e.g. Ke rata hore le tsamaee : I wish you to go/I like that you should go

2. It indicates permissive or deliberate interrogation:
   e.g. Re mo thuse? : Should we help him?
   Ke tsoe? : Should I go out/May I go out?

3. Used after the future tense in a series of future actions:
   e.g. Ba tla ea Matsieng ba bone morena : They will go to Matsieng and see the chief

4. Used after the imperative in a series of commands:
   e.g. Ema o bale : Stand up and read

5. It is used to express polite commands:
   e.g. Le etse joalo : You should do like that
   Le tsamaee hantle : Go well

6. It is used after the hortative prefix ha/ a to express polite commands:
   e.g. Ha ba tsamaee : Let them go
   Ha ra eeng : Let all of us go

7. It is used with "ee" to express habitual action:
   e.g. O ee a chake : She visits habitually/as a habit

8. It is used with "'ne" to express an occasional action:
   e.g. O 'ne a chake : She visits occasionally

"Ekakhona" means it is advisiable that, it is fitting that, depending on a given context:
e.g. Ekakhona a tle : It is fitting that he should come
It is advisable that he should come

"Hoba" simply means after:
e.g. O fihlile hoba o tasmaee : He arrived after you had left

It is worth noting that all verbs in the subjunctive end with an "e"
e.g. ..... hore le sebetse
..... hoba a fihle

Unit XXII : Ke tlameha ho ea leribe'

1. Puisano — Sheila le Joel

Joel	: Ke a tsamaea	*I am leaving*
Shiela	: O se o tsamaea?	*Are you leaving already?*
Joel	: Khale ke lutse mona	*I have been here for a long time*
Shiela	: Ke sa lokisa / etsa lijo	*I am still preparing food*
Joel	: E se e le bosiu	*It is late already*
Shiela	: Ke tla etsa kapele hle	*I will hurry up please*
Joel	: Ke tla 'ne ke je ka tsatsi le leng	*I shall eat on other days*
Shiela	: U tatetse eng hakana?	*What are you hurrying for so much?*
Joel	: Ke tśoanela ho tśoaea libuka tsa bana pele ke robala	*I am supposed to mark the pupils books before I go to bed*
Shiela	: Le 'na ke tlameha ho etsa mosebetsi oa sekolo pele ke robala	*I must also do my school work before I sleep*
Joel	: Empa haka ke hole kapa ha o sa tseba?	*But my house is far or don't you know anymore?*
Shiela	: Ke ntse ke tseba	*I still know*
Joel	: Joale?	*So?*
Shiela	: Ke mpa ke re o je pele o tsamaea	*I am just saying eat before you go*
Joel	: Ho lokile he, ntśolele	*All right then, dish up*
Shiela	: U se u latile cheke ea hau ofising?	*Have you already fetched your cheque from the office?*
Joel	: Ha ke eso e late	*I have not fetched it*
Shiela	: Hobaneng?	*Why?*
Joel	: Ke tśaba ho ea ofising	*I am afraid to go to the office*
Shiela	: U tśaba eng?	*What are you afraid of?*
Joel	: Ke tśaba 'm'e Agnes, o bohale	*I am afraid of mother Agnes, she is ill-tempered*

Lipotso

1. Joel o bua le mang? — *To whom is Joel talking?*
2. Hobaneng Joel a se a tsamaea? — *Why is Joel leaving?*
3. Shiela o re o sa etsa eng? — *What does Shiela say she is still doing?*
4. Na ea sa le motśeare? — *Is it still early?*

5. Hobaneng Joel a tatile/ Joel o tatese eng?	*Why is Joel in a hurry?*
6. Na ha Joel ke haufi?	*Is Joel's place nearby?*
7. Shiela o re Joel a mpe a etse eng pele a tsamaea?	*What is it that Shiela says Joel must do before he goes?*
8. Na Joel o se a latile cheka ea hae ofising?	*Has Joel fetched his cheque from the office already?*
9. Hobaneng Joel a eso late cheke?	*Why has Joel not yet fetched his cheque?*

2. Moqoqo Moithaopi o a qoqa

Re baithaopi ba Peace Corps kapa Lebotho la Khotso. Re se re phetse selemo Lesotho. Re sa tla qeta selemo se seng hape. Re se re hlolohetsoe haeso Amerika empa ha re eso qete konteraka (boitlamo). Konteraka e tśoanela ho fela ka mora lilemo tse peli. Ka nako tse ling re tlameha ho eketsa konteraka ka selemo hape. Ha re ntse re lula Lesotho, re leka ho thusa naha ka lintho tse ngatanyana. Re atisa ho sebetsa temong le likolong. Ho feta mona re lokela hoithuta Sesotho le meetlo ea Basotho. Re lakatsa ho bua Sesotho hantle empa ha ho bonolo. Ha re qala ho ithuta, ha ho bonolo. Empa re se re tloaetse ho bua joale; ha re tsabe ho etsa liphoso. Baithaopi ba bang ba qetile konteraka ea bona. Ba tsoha ba palama hosane. Mohlomong ba ka tśoha ba khutlela Lesothohape ka nako e tlang.

A volunteer converses

We are volunteers of the Peace Corps. We have been in Lesotho for a year. We will still stay for another year. We are longing for America our home, but we have not yet finished our contract. The contract will last for two years. At times we become bound to extend the contract for another year. During our stay in Lesotho we try to assist the country in many things. Most of the time we work at agriculture and in schools. Apart from this, we are supposed to learn Sotho and the Basotho culture. We like speaking Sotho fluently but it is not easy. When we start learning, it is not easy. But now we are used to talking; we are not afraid of making mistakes. Other volunteers are through with their contracts. They are going home tommorow. Perhaps they may return to Lesotho in the future.

Lipotso

1. Moithaopi o re ba se ba phetse nako e kae Lesotho?	*For how long have they stayed in Lesotho, the volunteer says?*
2. O re ba sa tla qets nako e kae hape?	*For how long are they still going to stay, he says*

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3. Na baithaopi ba se ba qetile konteraka ea bona?	*Have the volunteers finished their contract? finished their contract?*
4. Konteraka e tsonela ho fela ka mora nako e kae?	*How long does the contract take to be completed?*
5. Baithaopi ba leka ho etsa eng ha ba ntse ba lula Lesotho?	*What are volunteers trying to do during their stay in Lesotho?*
6. Ba atisa ho sebetsa kae?	*Where are they used to working?*
7. Baithaopi ba lokela ho ithuta eng?	*What are the volunteers supposed to learn?*
8. Na ho bonolo ha baithaopi ba qala ho ithuta Sesotho?	*Is it easy when the volunteers start learning Sesotho?*
9. Na baithaopi ba ntse ba tsaba ho etsa liphoso?	*Are the volunteers afraid of making mistakes?*
10. Baithaopi ba bang ba tsoha ba palama hosane. Hobaneng?	*The other volunteers are leaving tomorrow. Why?*

Explication Unit XXII

1) Re jele	*We ate*
Re se re jele	*We have already eaten*
Ba qetile	*They have finished*
Ba se ba qetile	*They have already finished*
O fihlile	*He has arrived*
O se a fihlile	*He has already arrived*
Ba robetse	*They are asleep*
Ba se ba robetse	*They are already asleep*
Ke hlolohetsoe hae	*I am longong for home*
Ke se ke hlolohetsoe hae	*I am longing for home already*
2) Re se re jele	*We have already eaten*
Ha re eso je	*We haven't eaten*
Ba se ba qetile	*They have already finished*
Ha ba eso qete	*They haven't finished*
O se a fihlile	*He has already arrived*
Ha a eso fihle	*He hasn't arrived*
Ba se ba robetse	*They are already asleep*
Ha ba eso robale	*They haven't slept*
Ke se ke hlolohetsoe hae	*I am longing to go home already*
Ha ke eso hloloheloe hae	*I am not longing to go home*

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3)	Ba sa lula 'moho	*They are still staying together*
	Ha ba sa lula 'moho	*They are no more staying together*
	O sa tla re chakela	*He is still going to visit us*
	Ha a sa tla re chakela	*He is no more going to visit us*
	Ke sa sebetsa	*I am still working*
	Ha ke sa sebetsa	*I am not working any more*
	'M'e o sa halefile	*My mother is still angry*
	'M'e ha a sa halefile	*My mother is no longer angry*
	Lesa la sa robetse	*The baby is still asleep*
	Lesea ha le sa robetse	*The baby is not asleep any more*
4)	Ke sa phela	*I am still alive.*
	Ke ntse ke phela	
	Ba sa lula 'moho	*They are still staying together*
	Ha ntse ba lula 'moho	
	Re sa sebetsa	*We are still working*
	Re ntse re sebetsa	
	'M'e o sa halefile	*My mother is still angry*
	'M'e o ntse a halefile	
	Lesea le sa robetse	*The baby is still asleep*
	Lesea le ntse le robetse	
5)	Re atisa ho tsoha hoseng	*We frequently get up early*
	Ha re atise ho tsoha hoseng	*We do not frequently get up early*
	Ke atisa ho ba bona Bloem	*I frequently see them in Bloem*
	Ha ke atise ho ba bona Bloem	*I do not frequently see them in Bloem*
	Le atisa ho chakela Sehlabethebe	*You frequently visit Sehlabethebe*
	Ha le atise ho chakela Sehlabathebe	*You do not frequently visit Sehlabathebe*
	Ba atisa ho thusana	*They frequently help each other*
	Ha ba atise ho thusana	*They do not frequently help each other*
6)	Re ne re atisa ho tsoha hoseng	*We used to wake up in the morning*
	Re ne re sa atise ho tsoha hoseng	*We were not used to waking up in the morning*
	Re ne re atisa ho ba bona Bloem	*I used to see them at Bloem*
	Re ne re sa atise ho ba bona Bloem	*I was not used to seeing them at Bloem*

Le ne le atisa ho chakela Sehlabathebe	*You used to visit Sehlabethebe*
Le ne le sa atise ho chakela Sehlabatheba	*You were not used to visiting Sehlabetheb*
Ba ne ba atisa ho thusana	*They used to help one another*
Ba ne ba sa atise ho thusana	*They were not used to helping one another*

7) Ke tśoanela ho ea Mafeteng — *I am supposed to go to Mafeteng*
Ke tlameha ho ea Mafeteng — *I should go to Mafeteng*
Ke tśoanetse ho ea Mafeteng — *I am bound to go to Mafeteng*
Ke tlamehile ho ea Mafeteng — *I must go to Mafeteng*
Re tśoanela ho buisana ke mookameli kajeno — *We are supposed to talk to the director today*
Re tlameha ho buisana le mookameli kajeno — *We should talk to the director today*
Re tśoanetse ho buisana le mookameli kajeno — *We are bound to talk to the director toda;*
Re tla mehile ho buisana le mookameli kajeno — *We must talk to the director today*

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Unit XXIII : Taba li mahlong

	Idioms
Ho ja joang	*To be stark mad*
Ho ja hloho	*To think*
Ho tlola molao	*To break the law*
Ho tlola moeli	*To exceed the bounds*
Ho luba seretse	*To wallow in the mud*
Ho luba hlama	*To wallow in the mud*
Ho luba maikutlo	*To confuse and upset*
Ho luba kelello	*To confuse and upset*
Ho ithoala	*To be in the family way*
Ho ithoma	*To pretend to be busy*
Ho phinya lonya	*To disappoint wilfully*
Ho nya matsete	*To reveal secrets*
Ho nyela seliba	*To burn your boats behind you*
Ho taha koekoe	*To walk gracefully*
Ho khanna linku	*To be drunk*
Ho apara nkoe	*To see red*
Ht ntśana se inong	*To be close friends*
Ho ja tali ea hae	*To have an affair with a neighbour's wife*
Ho qela mohope oa metsi	*To ask for a girl's hand in marriage*
Ho hana hehehe	*To refuse completely*
Ho ea lolololo	*To expatiate in detail*
Ho ea ntle	*To go and relieve oneself*
Ho ea mohlabaneng	*To to to the plateau (i.e. to go and releive oneself)*
Ho ea boea batho	*To die*
Ho ea thabeng	*To go for circumcision*
Ho ea khoeling	*To menstruate*
Ho pheha ka lemina	*To be in mourning*
Ho jaka ka leleme	*To adopt a foreign language*
Ho tsoha ka matjeke	*To rise early*
Ho siea motho potong	*To leave one in the lurch*
Ho ba letsoho	*To have long fingers*
Ho ba le hloho e thata	*To be thick skulled*
Ho ba le seriti	*To be dignified, respectable*
Ho ba le phoofolo	*To be a witch (i.e. to be with a tokosie)*
Ho ba ka hanong	*To be talkative*

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Notes

Idioms are characteristic indigenous expressions which give a language its peculiarities. They are not didactic and never teach a moral lesson. Instead they are witty and humorous in nature.

Most of them have their origins from historical events. Unlike proverbs, idioms do not have a rigid and regular pattern to which they always adhere. They are more concerned with action.

Idioms and proverbs are known collectively as MAELE in Sesotho.

	Proverbs
Taba li mahlong	*The face is the index of the mind*
Leoto ke moloi	*One never knows where one will end*
Tsietsi ea ruta	*Experience teaches*
Mpho ha e halaloe	*One never refuses a gift*
Ngaka ha e iphekole	*A doctor does not cure himself*
Leboela le a ja	*Perseverence pays*
Morena ha a fose	*The king can do no wrong*
Mohau oa bolaea	*Mercy kills*
Pelo e ja serati	*The heart chooses its own*
Motsamai o ja noha	*A traveller eats anything*
Pinyane ha e senye motse	*It is wise to keep certain things secret*
Tsoene ha e ipone makopo	*One is blind to one's faults*
Leihlo la khutsana ke lebone	*An orphan notes in detail what others do*
Moaha-moriti ha a o lule	*One may do a thing for the benefit of others*
Sejo-senyane ha se fete molomo	*Half a loaf is better than no bread*
Mofata-seliba ha a senoe	*One may do a thing for the benefit of others*
Bitso-lebe ke seromo	*A bad name is an omen*
Monna ha a bone habeli	*Once bitten twice shy*
Khomo ha e nye bolokoe kaofela	*One does not say everything at the same time*
Bohlale ha bo hahe ntlo e le 'ngoe	*Science and religion know no bounds*
Moketa ho tsosoa o itekang	*God helps those who help themselves*
Maliba ho psha a maholo/a matala	*Kingdoms wax and wane*
Marabe o jeoa ke bana	*Parents sacrifice on behalf of their children*
Li a bela, li a hloeba	*Kingdoms wax and wane*
Li pele, li morao	*Do not burn your boats behind you*

Proverbs are statements which are meant for good counsel. They are distilled words of wisdom. They are didactic and they teach a lesson by

expressing a moral idea. Some of them have a practical significance in that they may pass judgement on something or course of action. They represent the wit and wisdom of their community. Proverbs are concerned with the symbolic representation of truth.